Jesuitism in the Struggle Against the Free Individual

Spiritual Science Notes by Rudolf Steiner, Karl Heise and Others

...And that movement in cultural development which has set itself the task of preventing any understanding of Christ from arising, of completely undermining the understanding of Christ, is Jesuitism. Jesuitism strives to gradually eradicate every possibility of understanding Christ...
(Rudolf Steiner).

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English Translation of the Original German

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Der Jesuitismus im Kampf gegen das freie Individuum

Geisteswissenschaftliche Hinweise von Rudolf Steniner, Karl Heise und anderen

Cover: Sketch of the depiction of Ahriman in the lower area of Rudolf Steiner's wooden sculpture "The Representative of Humanity between Lucifer and Ahriman".

All quotations by Rudolf Steiner are taken from the editions of the Rudolf Steiner Complete Edition, Dornach, and listed in the bibliography.

Karl Heise's work *Der katholische Ansturm wider den Okkultismus und sein tiefgehender Einfluss auf das allgemeine Völkerleben* was published in 1923 by Verlag Max Altmann, Leipzig. It had previously appeared in 12 episodes in the *Zentralblatt für Okkultismus,* Monthly Journal for the Study of All Occult Sciences, Leipzig, XVI. Jahrgang (Issue 1, July 1922 - Issue 12, June 1923). The 2nd part was entitled *Im Kulturwettstreit der Gegenwart (In the Cultural Competition of the Present).*

The manuscript *Die welthistorische Bedeutung der Verkündigung des Dogmas von der „leiblichen Himmelfahrt Marias" am 1. November 1950 und seine okkulten Hintergründe* is dated November 1950/Michaelmas 1956 and comes from an unnamed anthroposophical author who signed with the original S.C.R. It was first published in the appendix to Gennady Bondarev's book *Anthroposophie auf der Kreuzung der okkult-politischen Bewegungen der Gegenwart,* Basel 1996.

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... And at the same time in which modern life was stirring, I would like to say the first germ of the need for freedom of thought, the opposite power also immediately went to work in what one might call ... the Jesuitism of the various religions. ...

... If one wants to ***separate man from the spiritual, one takes away the Christ from him.*** *Then one has the possibility of using Jesus in such a way that the earth remains present only in its earthly aspect. You will therefore find in Jesuitism a continual struggle against Christology, and a sharp emphasis on the fact that one is an army, an army for Jesus. ...*

...And one will only be able to make progress in the world if, firstly, the truth possesses an inner strength; but this inner strength can only be effective if, secondly, there are people, even if only a small number, who have the courage to carry this ***truth... seriously and sincerely and honestly and without compromise in their souls****.*

...

Rudolf Steiner

About this collection of texts

Recently, we have reissued a collection of texts on Christian Rosenkreutz: "Christian Rosenkreutz and his Mission - Notes by Rudolf Steiner" (Basel 2014). These texts and commentaries were first compiled by Paul Regenstreif around 1950, published in Freiburg in the 1970s, and prepared for an expanded republication at the beginning of 2000 by the Kaspar Hauser researcher Dr. Rudolf M. Biedermann († 2004). We were able to realize this new edition from Dr. Biedermann's estate.

A deeper understanding of this Rosicrucianism can be achieved by consciously recognizing its counter-forces, its antipodes, which we should recognize in the work of Jesuitism in the world.

Jesuitism, like Rosicrucianism, works in all areas of civilization, not only in the religious, but also in the political, economic and scientific spheres. In the religious field, Jesuitism offers endless resistance to esoteric Christianity. In cultural life, to which we should include business, science and also politics, the Jesuits use their leading role to drive everything into hardening, into sclerotization.

For this purpose, the Society of Jesus has set up around 1000 educational institutions all over the world. Georgetown University in Washington D.C., for example, acts as a training ground for U.S. intelligentsia; this is where the leading forces for business, science and politics are created. In more than 200 universities worldwide, the Jesuit Fathers cultivate an intellect that is purely materialistic and thus directed against the evolutionary progress of humanity. Accordingly, the Jesuits' struggle is directed not only against the Rosicrucianism, but also against Goethe, who with his exemplary impulse for the renewal of the life of thought and perception acted as a precursor of anthroposophy.

An alert contemporary and progressive esotericist will acquire a knowledge of these opposing forces, of these demonic forces, in order to be able to conduct a confrontation on the level of consciousness. "The [Jesuitism]

was actually brought into being in order to offer the strongest resistance to freedom of thought, which is a vital necessity of the 5th post-Atlantean epoch" (Rudolf Steiner, 10.10.1916, GA 168).

To introduce and delve into the topic, we have compiled all the relevant passages from Rudolf Steiner's lectures and writings. The reader will also find a research paper from the 1920s by Karl Heise, whom Rudolf Steiner highly esteemed, which had been largely forgotten and lost. The third section contains a manuscript from the 1950s, which was first published in the research book "Anthroposophy at the Crossroads of Contemporary Occult-Political Movements" by Gennady Bondarev. It was written by an anonymous anthroposophical author who signed with the initials S.C.R. He was an anthroposophical physician from southern Germany who, out of consideration for his social environment, had circulated this text exclusively in private, which dealt with the dogma of the bodily Assumption of Mary.

The bibliography can provide further suggestions for deepening the topic.

Willy Lochmann, Editor

Characterizations of Jesuitism by Rudolf Steiner

This is followed by Rudolf Steiner's authoritative remarks in chronological order with references to statements that are comparable in content. Other short quotations can also be found as supplementary footnotes to the texts of Karl Heise.

... The interaction of a lower class of general popular education and the art of printing is also unmistakable in the difficulties it encountered in Spain. The ecclesiastical censorship and the paternalism of the people on the part of the clergy were greater here in the fourteenth and fifteenth centuries than in Central Europe. Hence the art of printing spread only slowly; and even the little she achieved here can be traced back to the influence of individuals interested in science. And because this art thus had no real ground in Spain, it became possible in subsequent times that the subjugation of the spiritual life by the Jesuits, by the Inquisition, found a special home here. *(Gutenberg's achievement as a milestone in cultural development,* 1900, GA 31).

...The sixth root race will have the task of reintegrating evil, as far as possible, into the ongoing stream of development through gentleness. A spiritual current will then have arisen that does not resist evil, even though it will manifest in its most demonic form in the world. Those who will be the successors of the Sons of the Widow will have firmly established within themselves the awareness that evil must be reintegrated into development, but that it can only be overcome not through struggle, but through gentleness. To prepare for this effectively is the task of the Manichaean spiritual current. ...

Now you will understand why Augustine, the most important spirit of the Catholic Church, who in his "City of God" essentially shaped the form of the Church, created the form for the present, why he was necessarily bound to be the most vehement opponent *of* the form that prepares the future.

There are two poles facing each other: Faustus and Augustine. Augustine, who builds on the church, on the present form; Faustus, who wants to prepare the sense for the form of the future out of man.

This is the conflict that developed in the 3rd and 4th centuries AD. It persists and finds expression in the Catholic Church's struggle against the Knights Templar, Rosicrucians, Albigensians, Cathars, and so on. All of them are eradicated on the outer, physical plane, but their inner life continues to exert its influence. Later, this conflict reappears in a weakened, but still intense form, in two movements born from within Western culture itself: Jesuitism (Augustinianism) and Freemasonry (Manichaeism). Those on one side who wage this struggle are all aware of it—the Catholics and Jesuits of the higher ranks; but among those on the other side, who wage the struggle in the spirit of Mani, very few are aware of it; only the leaders of the movement are conscious of it.

Thus, in the later centuries, Jesuitism (Augustinism) and Freemasonry (Manichaeism) stood in opposition to each other. These are the children of the old spiritual currents. Therefore, both in Jesuitism and in Freemasonry, you have a continuation of the same ceremonies at initiations as in the old currents. The consecration of the Church in Jesuitism has four degrees: coad-jutores temporales, scholares, coadjutores spirituales, professi. The degrees of initiation in occult Freemasonry proper are similar. They run parallel to each other, but follow very different directions. (11.11.1904,
GA 93[1]).

... The Catholic Church does not want what is to come in the future. Pius IX was initiated into Freemasonry. In the Chapter of Clermont, he tried to establish a connection between the Jesuits and Freemasonry. This

[1]It has been proven that the published transcripts of Rudolf Steiner's lectures in the Complete Edition of the Rudolf Steiner Estate Administration are not always free of errors and often even vary from edition to edition. We have tried to the best of our knowledge and belief to optimize unsafe passages out of context.

did not succeed, and therefore the old enmity between these two has remained. Our Jesuits know little about these things, and even those of the clergy do not know what they are. (Question answered on 16.12.
1904, GA 93).

…that is the deeper idea: that in the field of theosophy, this one-sided masculine striving must be overcome. Throughout the Middle Ages, there was a magnificent preparation for the spiritual generation of the other sex within man. Through concentration, man first creates within himself, as a thought, that which is later to arise within him as being. Therefore, the cult of Mary arose throughout the Middle Ages as a preparation for this. It is nothing other than the concentration on generating the feminine within the masculine, while in women, the cult of Jesus serves the same purpose. The cult of Mary originates from this foundation.

Now you will understand what confusion had to arise when an order appeared that broke with all of this and wanted to reclaim feminine wisdom. It is about the dominion of the world, which is to be conquered. If someone wants to leave the old wisdom as it is, then he must conquer the world for the old forces. Such an order exists: it is the Jesuit Order. It has consciously set itself this task. That is why Jesuits and Freemasons stand in such stark opposition to each other. ... (23.10.1905, 10 a.m., Only to Men, GA 93).

... in the last few centuries, particularly in the development of European thought, we have seen two directions that have developed in the most extreme ways: on the one hand, the overemphasis of the Jesus principle, and on the other hand, not an overemphasis, but rather the most careful and conscientious adherence to the Christ principle. When we consider these two currents of the last centuries, we see in the overemphasis of the Jesus principle a great aberration, a dangerous aberration in the spiritual life of the last centuries—and on the other hand, a deeply significant movement, everywhere seeking the right paths and carefully avoiding erroneous ones. Thus, even in this assessment of two completely different spiritual movements, we must

count one among the serious errors and the other among the most earnest endeavors toward truth. One movement, which must also interest us in the context of a spiritual-scientific Christian perspective, and which we can describe as a particularly dangerous aberration, is what is called Jesuitism in external, exoteric life, and in Jesuitism, we have a dangerous overemphasis of the Jesus principle.

...

The opposite path was taken by those who are usually referred to by the name Jesuits, through a reaction to some other spiritual currents within Europe. This is the radical, the fundamental difference between the spiritual path, which can rightly be called Christian, and the Jesuit spiritual path, which one-sidedly overstretches the Jesus principle: that the Jesuit path intends to work directly on the will everywhere, wants to seize the will directly, directly, everywhere. This is already expressed significantly in the way in which the pupil of Jesuitism is educated. Jesuitism is therefore not to be taken lightly, not only exoteric, but also esoteric, because it is rooted in the esoteric. But he is not rooted in the spiritual life, which is poured out by the symbol of the Pentecost celebration, but he wants to be rooted directly in the Jesus element of the Son, that is, in the will; and in doing so he overstretches the Jesus-element of the will. This will result if we enter into what must be called the esoteric in Jesuitism: the various spiritual exercises. How are they arranged? The significant thing is that every single pupil of Jesuitism undergoes exercises which lead to the occult life, but to the will, and take the will within the occult field into a strict discipline, one might say training. And this is the significant thing, that this discipline of the will springs up not only from the surface of life, but from a deeper one, because the pupil is led into the occult, but in the direction indicated.

If we now disregard the prayer exercises, which are preparatory for all Jesuit esoteric practices, and consider these occult exercises themselves, at least in their main aspects, we must say:

The novice first had to evoke a vivid Imagination of Christ Jesus as the King of the World—mind you, an Imagination! And no one was admitted to the actual degrees of Jesuitism who had not gone through such exercises and who had

not experienced in his soul the transformation that such spiritual exercises signify for the whole person.

...The regulations are extraordinarily strict; and without other concepts and ideas entering his soul, the image of the God-forsaken man, subject to the most terrible punishments, must constantly live in the soul of the prospective Jesuit, along with the feeling: That is me, having entered the world and abandoned God, and thus exposed myself to the possibility of the most terrible punishments! ... And just as vividly as the feeling of contempt for abandoning the divine path must take root in the soul of the Jesuit novice, so too must the feeling of humility and contrition toward Christ now take hold within him. ...

Only he who knows how the human soul is transformed by the Imaginations that act with full vitality also knows that, in fact, under such conditions, something different is made of the soul. And indeed, through such Imaginations, because they are intensely one-sided, focusing first on sinful humanity, secondly on the merciful God alone, and only then on the images of the New Testament, a strengthened will is precisely brought forth through the law of polarity. So that these images have an immediate effect; for all reflection and so on about these images must be dutifully excluded. There is only a holding before oneself these Imaginations as they have just been characterized.

What follows then is this: In the further exercises, Christ Jesus—and now one can say, no longer Christ, but exclusively Jesus—is presented as the universal king of the world, and thus the Jesus element is overemphasized.

... One can overemphasize the Jesus element by making Jesus a king of this world, by making him into what he would have become if he had not resisted the tempter who wanted to give him "all the kingdoms of the world and their glory."

[Matthew 4:8]. ...

For this purpose, the novice must imagine: Jerusalem and the plain around Jerusalem, King Jesus, his hosts around him, and the image of him sending out his hosts, how he overcomes and drives away the hosts of Lucifer and makes himself king of the whole earth - the victory of Christ's banner over Lucifer's banner!

These are the strengthening imaginations for the will that are presented to the soul of the Jesuit novice. This is what completely transforms his will, what makes him such that, in fact, in this will—because it is cultivated in an occult way—there is a disregard for everything else, and a devotion to the idea: King Jesus must become the ruler on earth! And we, who belong to his army, must use everything to make him the ruler on earth. This is what we, who belong to the army assembled on the plain of Jerusalem, uphold against the army of Lucifer on the plain of Babylon. And the greatest disgrace for a soldier of King Jesus is to abandon the banner!

This, summarized in a single act of will, is something that can indeed give the will tremendous strength. If we want to characterize it, we must ask: What element in the soul life has been directly attacked? The element that is to be considered immediately sacred, where one should not interfere: the will element! Insofar as this Jesuit training interferes with the will element, by Jesus completely intervening in the will element, the concept of Jesuitism is stretched in the most dangerous way—dangerous because it makes the will so strong that it can also directly influence the will of another [person]. For where the will becomes so strong through the Imaginations, that is, through occult means, it also acquires the ability to directly influence others. ...

Thus, we see how two currents, among many others, have confronted us in recent centuries: one that has overemphasized the Jesus element and sees in King Jesus alone the sole ideal of Christianity—and the other that focuses exclusively on the Christ element and carefully distinguishes what might go beyond it;

which is why it has also been frequently slandered, because it adheres to the belief that Christ, by way of the Spirit, can enter the hearts and minds of humanity. There is perhaps no greater contrast in the cultural development of the last centuries than that between Jesuitism and Rosicrucianism, because Jesuitism contains nothing of what Rosicrucianism considers the highest ideal for judging human worth and dignity; and because Rosicrucianism has always sought to protect itself from any influence of anything that could even remotely be described as a Jesuit element. (5.10.1911, GA 131).

...Consider that what constitutes a one-sided religious movement—and I explicitly say "one-sided" religious movement—is also present in Christianity, and is most strongly expressed in the element of Jesuitism. This religious element has an enormously strong egoistic component. Out of egoism they want to attain salvation, out of egoism they want to lead a life after death as they imagine it! Out of egoism they want to be embodied in the world only once! ... And truly, the most pious people, those who move us with their piety—it is Lucifer who controls their religious feelings. ... (15.5.1915, GA 159).

... These people also go through their three degrees in their own way. And now, of course, there are also the most diverse shades of this kind, just as, on the other hand, not all occult fraternities are Masonic fraternities. There are even here in Germany the Illuminati and the like.

But now, on both sides, the three lower degrees are surpassed by the three others. These are the three higher degrees. Those who hold the higher degrees, and those who are the holders of the particularly high degrees in certain brotherhoods—not in all, of course, only in certain brotherhoods—form a kind of community, so that, for example, it is entirely possible that a superior of a Jesuit community belongs to such a society. The Jesuits, of course, fight the Masonic communities most fiercely, and the Masonic communities fight the Jesuit communities most fiercely;

but superiors of the Freemasons and superiors of the Jesuit community belong to the higher degrees of a special brotherhood, forming a state within a state that encompasses the others. Imagine what one can accomplish in the world if one can act in such a way that, on the one hand, one is, for example, the superior of a Masonic community, which thus serves as an instrument for action, and one can communicate with the superior of a Jesuit community in order to carry out a unified action that can only be accomplished if one has such an apparatus at one's disposal: On the one hand, one unleashes the Freemason brothers, who represent something terribly powerful through all channels. This must be represented. But if you only unleash the bulls on one side, then, you see, nothing will happen. You have to have the matter fought on the other side with the same fire, with the same enthusiasm. Imagine what one can accomplish if one has such an apparatus at one's disposal! In a particularly effective way, for example, such a device was used that simultaneously set both Jesuits and Freemasons in motion, without either the Jesuits or the Freemasons being aware of it, in a certain country located in northwestern Europe, between Holland and France.[2] Particularly powerful influences emanated from there—not in the very recent past, but for a long period of time—influences that utilized both of these movements and were capable of producing a wide variety of effects. (4.4.1916, GA 167).

...Now, these brotherhoods, as I have indicated, have retained the old symbols, the symbolism, the sacramentalism, the ritualistic practices, and they extend into our age and can exert their influence in the way I have described. They particularly affect one aspect of human nature, one that, in our time, should not be directly influenced if one remains within the bounds of what is permissible.

[2] "These genocidal events took place according to a plan that had already been drawn up in Amiens in 1802. Even today, the public knows nothing of the actual events; only the Peace of Amiens of March 27, 1802, is mentioned," Wilfried Hacheney, Der Weg vom Geschöpf zum Schöpfer, Peiting, 2000, p. 137.

In a sense, if one stays within what is permissible in the present day, one clothes one's teachings and communications in words that simply reach the other person's ear. The individual then forms their own conviction from within themselves. However, with symbols, with sacramentalism, with ritualistic practices, one penetrates more deeply, even into the etheric body. This means that one directly influences the entire structure of a person's way of thinking....

This is now primarily the case with those occult fraternities I have spoken of so far. Now there is a completely different kind of fraternity, also to be called occult, which follows the same principles, but in a different sphere, and which, through the way it operates, exerts a deeper influence on people and understands how to penetrate more deeply into the human being. The Jesuit Order, for example, belongs to this type of occult fraternity. For the Jesuit Order is entirely based on occult practices. I explained this in the lecture series I once gave in Karlsruhe,[3] where I directly described the exercises that the Jesuit novice must perform in order to become a Jesuit. These exercises now have the effect that the person who communicates or performs ritual acts, instead of influencing the etheric body of the human being, influences the astral body. All the training of Jesuitism aims at giving the Jesuit the power to formulate his words and arrange his manner of speaking in such a way that what he presents or does, so to speak, steals into the astral impulses of the human being.

Now, Jesuit activity is not the same as the mere presence of Jesuits here or there. For there are channels in human life through which one can exert influence even in places where one is forbidden to reside. And one should not believe that, if one senses certain dangers in Jesuitism, one has already done everything to counteract them simply by forbidding Jesuits from residing in a particular territory. This only shows that one doesn't truly understand what is at stake. And one will only understand what is at stake when one possesses the knowledge that only spiritual science can provide.

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[3] *From Jesus to Christ,* GA 131.

But it is not easy to demonstrate how Jesuitism operates when one has to point to all sorts of unknown channels. People don't readily believe you when you refer to unknown channels. Therefore, I would like to begin by showing, with an example, how Jesuitism operates when it can follow its impulses quite thoroughly and unimpeded, when it can do everything that is inherent in its methods, which are aimed at influencing the astral body of man.

And a good, striking example of this is the founding of the Jesuit state in Paraguay, which took place precisely at the turning point between the fourth and fifth post-Atlantean periods. This Jesuit state in Paraguay, which I am referring to, was founded in 1610. How did this happen? Well, you know, my dear friends, after America was discovered and the European civilized world developed its various desires for the gold treasures of America and also for other things from America, a period ensued in which the Europeans striving towards America felt quite comfortable, but less so the indigenous population of America. How this poor indigenous population of America was treated by the civilized Europeans has been described many times. And in one region of South America, in Paraguay, where European culture had penetrated in a manner that was by no means particularly commendable with regard to the treatment of the Indians, a large number of Jesuits appeared one day with the firm intention of giving the Guaraní, an Indian tribe in Paraguay, a significantly better treatment than the other Europeans.

Well, the Jesuits didn't speak Guarani, and the Guarani didn't speak the various languages the Jesuits spoke, nor did they speak Latin. ... What did the padres, who appeared in larger numbers in Paraguay, do? They traveled on canoes and ships along the rivers into wild regions inhabited only by Indians, regions that people had increasingly hoped would be colonized by Europeans spreading there in the spirit of European capitalism. So the Jesuits traveled into the wilderness along the rivers and, above all, endeavored to surround themselves with beautiful music, songs, and to incorporate into the musical and vocal performances all sorts of things they knew well from their own practice, things that spread, as it were, between the waves of sound and song, things that could be considered part of the religious service and sacramentalism.

And the consequence of this was that the Indians came forward quite spontaneously. They gathered together in large numbers, and in a very short time the padres had a large crowd of people in various regions, were able to establish individual villages, organized these villages in their own way, combined them into a kind of state, which they permeated with their own organizational structures, and from 1610 onwards, this famous Jesuit state in Paraguay came into being, whose inhabitants consisted only of the leading Jesuits and the wild Indians. Churches were built, one church, for example, in a place that was founded under the name of San Xavier, which could hold four to five thousand people. Everything in this Jesuit state was strictly regulated, but regulated in such a way that religious worship prevailed above all else. Everywhere, even in the smallest settlement, care was taken to ensure that musical inspiration, not merely musical influences, was present, that religious ceremonies took place, and that time was structured by regulating all individual human activities according to the ringing of the church bell. The bell rang at this time, the bell rang at that time. To give just one example: it was ensured that people didn't simply get up early in the morning, rub their eyes, wash, and then go to work in the fields. No, the church bell rang. People knew: the day is beginning. They got up and gathered in the village square. There they were greeted with music. In the middle of the square stood either an image of the Virgin Mary or some other saint, for whom a certain understanding had already developed among these Indians through the teachings of the Jesuit priest or vicar. A kind of religious service was held there first. The people looked up to heaven in prayer. Then the entire procession set off, with the portable image of the saint or the Virgin Mary at the front. They went to the fields, and then they worked. Then, after the work was sufficiently completed, they again took the saint or the Virgin Mary and returned to the marketplace. Then the people were dismissed to the sound of the church bells. Everything was permeated by religious ritual; symbolic actions were interwoven into everything, and even the work in the fields itself was carried out accompanied by religious ceremonies, for which specific Jesuit priests had been trained. Everything was imbued and permeated with religious rituals.

As a result, the entire interaction between the Padres and this Indian population was one that always directly affected their astral bodies. All these astral bodies of the people were prepared in the appropriate way, and the entire Jesuit state in Paraguay was fundamentally permeated by an astral aura that was a consequence of the symbolism, the sacramentalism, and the cultic practices of the Jesuits, which were, of course, guided in the way the Jesuits intended. And they achieved some quite remarkable things. Consider that they were dealing with wild Indians who had previously occupied themselves with nothing but hunting and other similar activities in the wildest sense. And what did they achieve? They managed to make the people intelligent in a relatively short time, all, of course, in the sense intended by the Jesuits. For example, the people were soon able to manufacture everything they needed themselves. The Padres very quickly incurred the resentment of the other European powers. They needed an army. In a relatively short time, they assembled an army whose officers were partly Indians and only partly Europeans. They assembled an army that, for example, successfully repelled a blockade of Paraguay carried out by England at that time. The circumstances were simpler than today, but all of this did happen. Now, everything the Padres needed for the manufacture of rifles and cannons, which they had even made, all of this was learned by these Guarani Indians in a relatively short time. They also learned to make musical instruments, they learned to build organs, they learned certain painting techniques, so that it could be claimed that they produced paintings and stone sculptures that would have been an honor to any Spanish church.

But now imagine the astral aura in which the whole thing was steeped! Those who interacted directly with the Indians, who showed themselves to them, were merely intermediaries of the padres. The padres lived in strict seclusion, holding all the strings, directing everything, and were only seen in their magnificent, gold-shimmering vestments during the mass ceremonies, where the Indians essentially only glimpsed them through a haze of incense.

It was no wonder that these Indians, for all these reasons, looked up to them as if they were higher beings. But all of this was part of a deliberate effort to exert a direct influence on the Indians' astral bodies.

The moral state of this Jesuit state does not seem to have been particularly bad. At least, it is said that in most cases, the Native Americans, who had no reason to fear that anything they had done would be revealed, could not reconcile it with their conscience not to report themselves. And care was taken to ensure that only those punishments were imposed with which the person being punished himself agreed.

I don't know if the application of this principle would bring happiness in our society. But people simply don't understand how much ways of thinking have changed over the centuries. Just consider that around the same time, the Italian Campanella described a state in a similar way to Thomas More, the Englishman, a state that Campanella absolutely believed was feasible. He even described it as very feasible for that time. But he established it as a fundamental condition in this state that no one would be hanged who did not agree to it, who did not first declare themselves willing to be hanged. This is not a joke; it is only in our modern times that we would consider it a joke.

These Jesuits also accomplished something else in their state: they pondered the problem of how much work all people must do when they apply their labor; for everyone worked in the manner I have described, with the exception of the Jesuits themselves, who were occupied with administration. So they considered how long a person would have to work, if everyone worked, in order to produce everything that such a self-contained human society needs. And they discovered that a person would only need to work two days a week with a fairly normal workday.

Therefore, if people in a self-contained state worked two days a week, they would produce everything that society needs. Consequently, these Jesuits only allowed the people to work for themselves two days a week; whatever they produced on the other days of the week had to be handed over to the state. This was, of course, used for Jesuit propaganda in the rest of the world, wasn't it? Well, that's something to be attributed to Jesuitism. Thus, for more than a century, the Jesuits had the means to operate throughout the world with the resources generated by the five-day, or at least four-day, work week – they allowed people to rest on Sundays, when they had to attend and observe all the ceremonies in church – in this Jesuit state. With these resources, the Jesuits were able to conduct their affairs in the rest of the world.

Ultimately, however, this Jesuit system became too much for the Europeans who had established their rule there—Europeans who were not Jesuits themselves, but rather representatives of the burgeoning capitalism of the time. On July 22, 1768, a sufficient number of large cavalry squadrons appeared, simply arrested the Jesuits, and took them away, and that was the end of this Jesuit state. It had lasted from 1610 to 1768 and had operated in the manner I have described.

I only wanted to describe this to you to show you what can be achieved when one develops methods that penetrate into the astral body of a human being. Now, these methods were, of course, easier to apply to the Native Americans than they would be to other members of humanity; for other members of humanity could not be so easily captured. Imagine what people in the neighboring provinces would do if unknown beings came up the Elbe River and tried to capture people through music! So these methods were easily applicable at that time because they were dealing with relatively primitive people. And the further back we go in the development of humanity, the more malleable the astral body and the etheric body of a human being are. And these wild tribes retained something of this earlier malleability, above all, they retained something of the malleability of the physical body.

One must work on the astral body if one wants to achieve such an effect; but the astral body then enters into its vibrations and acts upon the physical body, and that is what is truly effective. When you speak to a European person, you send the words to their ear, but their brain vibrates in the way that its brain can vibrate according to its entire upbringing and the life circumstances in which it is placed. This was not the case with the Native Americans. There, one worked directly on their astral body, and then the brain vibrated in response. I would say that through these musical and other ritualistic acts, these Native Americans were integrated into all the vibrations emanating from these actions. And they essentially became integral parts of a shared astral aura.

We Europeans, don't we, have it better? Because our heads have simply become thicker and are not so easily influenced. That's clear. But everything, my dear friends, is only a matter of degree, and again, it varies in degree from one individual to another. And even if it were not possible to work in such a way as has just been described, among the highly civilized people of Europe, there is still, of course, the possibility, to a lesser degree, of working on the etheric and astral bodies of people, and this then transmits itself, vibrating further, into the physical body. Only it must not originate in this way from the individual person; for even if he were to immerse himself in a cloud of incense, physical or spiritual, the effect on European humanity would no longer be significant. But what the Jesuits, I would say, have done by simply bringing their physical selves into the field, that doesn't always have to happen with physical people. And where, as I said, the body is denser than among the Indians, it cannot happen with the physical person, because one wouldn't tolerate that. One would be blindly obedient to authority if one tolerated it! One simply doesn't tolerate that.

But to the same degree—and this is still the case in the first third of the fifth post-Atlantean epoch in which we live—that the authority embodied in a physical human being, as the Jesuits exercised it, diminishes, the belief in authority increases when the beings at work are less or not at all physical, acting only through physical human beings.

We know, of course, that there are also Ahrimanic entities, which people call devils. And although within so-called civilized humanity, that which is feared like a burning fire—the authority of a physical human being—is excluded, the authority is not excluded when Ahrimanic entities act through what human beings do. For: the educated person never notices the devil, even if he already has him by the collar; this can be said with a slight modification of a statement in "Faust."

And these Ahrimanic beings, weaving invisibly among us, have their own methods, and must have their own methods, different from those, for example, that the Jesuits used in the Jesuit state of Paraguay in the seventeenth and eighteenth centuries. For with those Indians, it was possible to influence the astral body, and their physical body was malleable. Now, a different approach is necessary. Now, one must specifically consider, must be aware of, the fact that the thinking of people as such is being influenced, that one is entering into the thought processes of people with these forces in such a way that they don't notice it. I'm not saying that people do this: it is mostly done through people, but it originates from Ahrimanic entities that insinuate themselves into people's thought processes. People then believe, when they adopt a judgment, that they are adopting it out of their own conviction. On the surface, this is true. But in the depths, it is not true; the matter is quite different. When a judgment is circulating in public life in such a way that it—forgive the trivial expression—infiltrates certain emotional tendencies, certain currents of feeling, then people believe that they have grasped it with their intellect. In truth, they have only absorbed it into their habits of thought, into which it has insinuated itself. And then, of course, people have the opinion that they have now adopted something entirely without any reliance on authority, while they are completely unaware of the way in which it has crept into their souls.

How does something like this happen? Well, you see, something like this happens, for example, in the following way: Over time, through all sorts of habits of thought—because if you trace the matter historically, you will see that it certainly didn't arise from reason—

a certain direction of judgment forms regarding what is scientific, what constitutes scientific method, what rigorous science is. Then, again in the same way, over time, this judgment about what rigorous science is becomes associated with the idea that this rigorous science must originate from a mysterious place: a university or something similar. What doesn't emanate from there doesn't really seep into people's habits of thought, does it? Then, however, all sorts of names seep into these habits of thought. One doesn't believe in authority, of course; but one also doesn't believe in anything else, except perhaps what some famous personality has said about it. And from all such elements, such a stream of judgments is composed. That is truly a riverbed for Ahriman, a river for Ahriman! There, Ahriman can let his forces flow in. For Ahriman cannot ascend into conscious life, into truly conscious life. If one keeps watch over one's consciousness, then Ahriman cannot enter. But if one does not keep watch and, in the way I have described, allows oneself to be carried along by the stream of habits of thought, then Ahriman can enter everywhere and manipulate one. And one is particularly unprotected against this manipulation if one has truly immersed oneself with one's entire personality in this stream, if, for example, one has been trained from earliest youth in "rigorous science." (9.5.1916, GA 167).

... Just think, there are excellent historians who describe, let's say, the history of England during the time of James I, and there are excellent historians who describe the life of the Jesuit Suárez. You know, when I speak about Jesuitism, I have to express myself cautiously; I can't say much that's positive—or rather, anything that could be misunderstood. It's true that most people know nothing about Suárez except that he supposedly explicitly taught regicide in a particular chapter. But that's not true. People very often know what isn't true, and what is true, they often know less well. Now there are excellent books about this Suárez, and one can read and understand these books about Suárez, the successor of Ignatius of Loyola—most of them written by Jesuits—without ever having to become a Jesuit, or having been one, or having to admit to having been one.

The facts are there, and if you connect them, you can solve one of the greatest questions of modern history. These two figures, James I on the one hand and Suárez, the Jesuit philosopher, on the other, are two powerful opposites! I would say that while a new development began with James I that was very Ahrimanic, with Suárez another development began that was very Luciferic, and their interaction, and especially their mutual struggle, has shaped much of what lives and breathes in modern times. But this leads to mysterious connections. And I don't mean these things in a way that I want to make accusations. For example, one discovers that an enormous amount of what is called historical materialism today, Marxism, the social democratic worldview, stems directly from Suárez. Please don't say now: "He said that the Social Democrats are Jesuits!" — But the matter is, in a certain way, very well founded, while some of those belonging to the opposing party, i.e., people who are opposed to social democracy, are themselves going back to what was inaugurated by James I. (18.7.1916, GA 169).

...And at the same time that the first seed of the need for freedom of thought stirred within modern life, the opposing force immediately went to work in what could be called—although this encompasses much that would need to be characterized in detail—the Jesuitism of the various religions. This was actually brought into being to offer the strongest resistance to freedom of thought, which is a vital necessity of the fifth post-Atlantean epoch. And it will become increasingly necessary to eradicate this Jesuitism, which is opposed to freedom of thought, in all areas of life during the fifth post-Atlantean period; for, radiating from religious life, freedom of thought must unfold more and more in all areas of life.

But since it must be acquired independently, humanity is, in a sense, put to the test, and the greatest difficulties arise everywhere. And these difficulties become all the greater because humanity in the fifth post-Atlantean epoch is precisely meant to develop conscious clarity, but initially perceives this as uncomfortable and therefore numbs itself in many respects. Thus, we see that a fierce struggle exists between the emergence of freedom of thought and the authority that has been active since ancient times and continues to be active in our time. ...

But under the influence of such an authoritarian power, people become more and more helpless, and systematically cultivating this authoritarian power, this authoritarian mindset, is essentially the principle of Jesuitism. And Jesuitism in the Catholic religion is merely a specialization of practices that occur in other areas as well, where they are simply not as noticeable. Jesuitism initially began with Jesuitism in the ecclesiastical-dogmatic sphere, with the tendency to maintain the power of the papacy, which had carried over from the fourth post-Atlantean period into the fifth post-Atlantean period, for which it was no longer suitable. But the same Jesuitical principle will gradually be transferred to other areas of life. Today, we already see a form of Jesuitism emerging in the medical profession that is hardly different from Jesuitism in the field of dogmatic religion. We see how a certain medical dogma is being used to strive for an increase in the power of the medical profession. And this is the essence of the Jesuitical striving in various other areas as well. This will become stronger and stronger. People will be increasingly constrained by what authority imposes upon them. And the salvation of the fifth post-Atlantean period will consist in asserting the right of the consciousness soul, which seeks to develop, against these Ahrimanic resistances—for that is what they are. But this can only happen if people, since they no longer possess natural intelligence as readily as they did in the fourth post-Atlantean period, truly strive to develop intelligence and sound judgment. The development of the consciousness soul demands freedom of thought, but this freedom of thought can only flourish in a very specific aura, in a very specific atmosphere.

…But this consciousness soul, precisely because it is meant to develop as a consciousness soul, must encounter resistance, must go through trials. Thus, we see that the most vehement resistance arises against both social understanding and freedom of thought. And today, people don't even understand that this resistance exists; for in the broadest circles, this resistance is considered precisely the right thing, something that should not be opposed, but rather something that should be cultivated and encouraged.
… (10.10.1916, GA 168).

... in other contexts of our time, too, much can be gained in terms of sharpening our judgment, particularly by considering the events in Florence at the beginning of the 16th century—that Florence which was then under the influence of the recently executed Savonarola, that Florence which stood at the heart of that period in Italy when Christianity had taken on a form through which it transitioned into art, a form against which the moral sensibilities of humanity simultaneously protested vehemently, a form that was fundamentally different from the one that was subsequently introduced into political and religious development as Jesuitism and which has played a significant role in the politics of the following centuries, right up to our own day. (1.11.1916, GA 292).

...I could point to a place in Europe where, at a certain time, when important matters were at stake, so-called Freemasonry, so-called secret societies, exerted a great influence. That is, certain people acted under the suggestive influence of certain Masonic societies, behind which, however, there was an occult background. The goal was then to obscure the traces of this influence at that location. Therefore, a certain Jesuit influence was introduced to the same place, so that Masonic and Jesuit influences intersected, for there are indeed higher powers that are equally Freemasons and Jesuits, empires that can utilize both the instrument of Jesuitism and Freemasonry to achieve, through the combined action of both, what they want to achieve.

One must not believe that there cannot be people in the world who are both at the same time: Jesuit and Freemason. These individuals are beyond merely acting in one direction. They know how to approach situations from different angles if they want to steer them in a particular direction. (9.12.1916, GA 173).

...I recently received a kind of encyclopedia listing the names of writers. It's supposed to include all those writers whose work contains something that is Jewish, something that operates in the sense of realizing Judaism in the world. I am also listed among these writers, and the reason I'm included is because I supposedly have many similarities—according to the author of that literary encyclopedia—with Ignatius of Loyola, who founded Jesuitism precisely because of his Jewish background, and because I also come from a border region between Germans and Slavs—where I happened to be born, even though I don't actually originate from there—and because the fact that I come from there—for reasons I don't understand—indicates that I am of Jewish descent. ... (1.10.1917, GA 177).

... The modern Marxist, the modern Social Democrat, who is the true heir of this worldview, which is nothing other than the consequence of Catholicism from earlier centuries, says: All science worthy of the name can only deal with sensory-physical events; there is no spiritual science because there is no spirit; spiritual science is, at best, social science, the science of human coexistence. ...

Then arose that spiritual current, which has a far greater influence than most people realize..., that spiritual current that strives to perpetuate and continue this withholding of the human soul from the supersensible. In other words, Jesuitism emerged.

Its inner principle consists of doing everything in the development of humanity that can keep people away from any connection with the supersensible. ... Of course, this supersensible is presented by the Jesuits themselves, in a strictly dogmatic way, as something that human understanding cannot touch. This is where Jesuitism excels: in pursuing physical science with profound significance. The Jesuits are great minds in the field of physical-sensory science, for Jesuitism relies on this elementary tendency of human nature—which must be overcome by directing human nature toward the spiritual world—to fear the spiritual. And it relies on the fact that this fear can be socialized by, in a sense, telling people: You cannot and should not approach the spiritual; we will manage the spiritual for you, we will bring it to you in the right way.

These two currents — Americanism and Jesuitism — work together to a certain extent; only you must not take it lightly, but in all this you must seek the more profoundly effective impulses in the evolution of humanity. Whoever will look for the forces which have brought about the present catastrophe [First World War1] will find a strange co-operation of Americanism and Jesuitism. When we survey all of this, we find how, on the one hand, the legacy of earlier times influences our cultural life, and how, on the other hand, new elements are added. By designating this as the Luciferic on the one hand, and the Ahrimanic on the other, we are describing precisely the opposing forces to what, as true spiritual life, must be instilled into the development of humanity for the salvation of mankind.

... there are three currents that, through their inner kinship, possess a destructive force for the development of humanity. Because they have absorbed the inherited traditions and the new in different ways, as I have attempted to characterize them in outline today, they are inherently destructive. This destructive force is found primarily in three currents: Firstly, in everything that is called Americanism, for this increasingly tends to cultivate a fear of the spirit, to reduce the world to nothing more than an opportunity to live in it physically. It is something entirely different when British culture seeks to transform the world into a kind of trading house.

Americanism, however, essentially wants to turn it into a physical dwelling, equipped with as much comfort as possible, in which one can live comfortably and prosperously. And being able to live comfortably and prosperously in the world—that is the political element of Americanism. Anyone who fails to understand this does not see things as they are, but merely wants to deceive themselves. Under the influence of this current, however, humanity's connection to the spiritual world must wither away. In these American forces lies what must ultimately lead the earth to its end, lies the destructive force that will ultimately bring the earth to its death, because the spirit is to be kept at bay.

The second destructive force is not merely Catholicism, but rather the old Jesuitism, for it is essentially related to Americanism. If Americanism is the cultivation of the American current that seeks to instill a fear of the spirit, then Jesuitism aims to awaken faith: do not meddle with the spirit, which we cannot comprehend, and allow those who are called to do so by the teaching authority of the Catholic Church to administer spiritual matters. And this current seeks to stifle those forces in human nature that strive for the transcendent. And the third is what is now emerging so terribly in individual symptoms in the East, but which nevertheless has its roots in a socialism that purely socializes the animalistic aspects of human nature; it is—and the word should not be immediately dogmatized by this—what is called Bolshevism, which humanity will not easily overcome. (30.7.1918, GA 181. See also 31.12.1919, GA 320).

... But this Western ideal, this demonization of humanity, can only be achieved if spiritual and psychological Americanism can be supported by another worldview current that is far more closely related to Americanism than one might think. As you have seen, the crucial factor is essentially Americanism's inclination towards Ahrimanic culture. But this Americanism could receive proper support if it were backed by another worldview that is much more closely related to it than one might imagine. That is Jesuitism. Jesuitism and Americanism are two very, very closely related things.

For when the fifth post-Atlantean epoch began, the task was to find an impulse through which one could lead people away from an understanding of Christ as much as possible. And the striving in cultural development that has made it its task to prevent any understanding of Christ from arising, to completely undermine the understanding of Christ, is Jesuitism. Jesuitism strives to gradually eradicate every possibility of an understanding of Christ. For what lies at the root of this is connected with a profound mystery. It is connected, as I said, with the fact that something from the outside always entered into the human inner being, and that is why, before the 7th or 8th century BC, people possessed atavistic clairvoyance. But through this atavistic clairvoyance, they also saw Christ in the universe. Christ was something they could see with their ancient clairvoyance. ...

If one wants to cut people off from the spiritual realm, one takes Christ away from them. Then one has the possibility of using Jesus in such a way that the earth remains present only in its earthly aspect. Therefore, in Jesuitism, you will find a continuous struggle against Christology, but also a strong emphasis on the idea of being an army, a military force for Jesus. Yes, of course: spiritual science is a means by which such things are recognized, by which the scales fall from people's eyes. Therefore, those who do not want to be recognized will become more and more furious at what spiritual science aims for. More and more furious, as you can see: the July issue of the Jesuit magazine "Stimmen der Zeit" – formerly "Stimmen aus Maria Laach" – contains not just one, but two articles against me. And whoever is able to consider this in connection with what other new aspirations of Jesuitism are developing in the world today will be able to see something deeper in it. Unfortunately, however, one usually speaks of such things today to a sleeping humanity. People love to sleep through the most important things, not to listen to what is truly decisive for the future. Therefore, people are now surprised by everything, as I said the day before yesterday. They even want to be surprised. If one speaks as early as possible about the things that lie in the womb of time, people consider this something inconvenient, because they want to sit comfortably and complacently in their armchairs for as long as possible, even if they hold responsible, leading positions in humanity.

But those who are interested in spiritual science should engrave it in their souls that everything will be done to render this spiritual science ineffective. It is not good if we, within our own circles, also sleep too much with regard to observing what is happening in the world. (19.8.1918, GA 183).

... When a Jesuit was once brought to me in Rome, I had a conversation with him, even though I knew it would be pointless and that it was essentially a completely wasted effort, but it happens for other reasons; even then, it's necessary to look at the true reality and not the outward appearance. I tried to make it clear to the Jesuit that, firstly, he himself must accept a revelation of the supersensible in the course of the Mystery of Golgotha and what is written about it by the inspired evangelists, and that the Catholic Church, in which he, as a Jesuit, would surely believe, accepts a continuous development of spiritual life in its saints. He replied, which was quite predictable: "Yes, that's all true, but that's over; one mustn't arbitrarily bring it about. If one were to try to work one's way to spiritual life today, that would be a diabolical undertaking; one may study the Mystery of Golgotha, the Gospels, the lives of the saints, but one must not, if one doesn't want to fall prey to demonic forces, in any way strive to come into direct contact with the spiritual world." — It's quite understandable that this was said from that perspective. I could give you many such examples. ...

And precisely in connection with the fact that spiritual life has been particularly fostered by the spiritual worlds since the year 1879, the Roman Catholic Church, with foresight, established the dogma of infallibility in order to build a barrier against any influence of new spiritual truths. ... That is one aspect, the Roman element. ...

Another current is to be found in that center which is so strongly rooted in the English and American, English-speaking population. That occult Freemasonry, which is anchored in this center and which exerts a great influence from this center on the course of the external culture of the entire civilized world, promotes

—and indeed, with full awareness of the implications—the same materialism that Rome fostered through the infallibility of the Pope. And the peculiar thing about this phenomenon is that, as a rule, when the Anglo-American initiates speak about Rome, they speak the truth; and even when they rail against Rome, they are still speaking the truth.

... And again, when Rome speaks about that center, about occult Freemasonry, the orders, it says what is true. So, one can say: What Rome says is true, and what the occult Freemasonry of the Western countries says is also true. When they talk about each other, they speak the truth!

...For present-day humanity is simply inclined not to look at what becomes of something, but always at what is expressed in words in some form of propaganda. But the wording of this or that propaganda is not at all what matters; but rather that through materialism in the world of ideas, the lower nature of man should also be made materialistic; yet instead, it is precisely through this process that it becomes spiritualized. And that an abstract idealism should make man more moral, speaking of all sorts of beautiful moral ideals; but instead, it makes him—forgive the figurative expression— obese, materialistic in his lower nature; it makes him dull and lethargic. And while on the one hand there is a strong tendency to sclerotize man in an Ahrimanic way, and this is a particularly Jesuitical tendency, on the other hand there is the decided tendency to place the Luciferic beings in the service of the materialistic world order, so that precisely through materialism a spirituality, a spiritualization, emerges, but one that is Lucifericallly oriented. It is simply not enough to consider only what is happening on the surface, according to its literal meaning, but one must delve into the true reality, which—as our cases today show, however paradoxical they may seem—often aims at the exact opposite of what one is inclined to believe according to a superficial view, in Maya. (22.9.1918, GA 184).

...If, as is currently the case, a person lives with their everyday consciousness in the sensory or intellectual world, then this is the world in which they pass through birth and death. And if a person ascends to the world they will enter as a physical being in the future, a world they will attain through supersensible knowledge, then this is the world in which they first experience evil. For therein lies the strength of humankind: that they are equal to evil, that they can sustain themselves in the face of evil. They must be able to know evil.

The true consequence of this fact is, of course, that humanity today has a need to shed light on the past, which can only be achieved through spiritual science, so that humanity is prepared to face the necessary confrontation with evil. [This] is repeatedly emphasized, especially among the initiated members of the English-speaking population. This is the basis for the very significant struggle, though the external world knows little of it, between certain people who want what is necessary to happen and such secrets to be revealed to humanity, and those who want to keep humanity immature. So far, the latter have prevailed. It is very important to be aware of these matters. You can see from this what devastation would be wrought if spiritual-scientific truths were withheld from the world, for humanity is already exposed to evil. It is protected from evil only by immersing itself in the spiritual life of goodness. If one withholds from someone the spiritual life of goodness, then one does not act as a philanthropist, regardless of whether one is a member of any Masonic order or a Jesuit; one does not act in a benevolent manner. By withholding spiritual wisdom, one delivers people into the hands of evil. And one may have a certain purpose in doing so. One may have the purpose of knowing only goodness within one's own inner circle, in order to use this goodness to control helpless humanity, which is being led into the absurdity of life by evil. ... (28.9.1918, GA 273).

… The effectiveness of the Christ Impulse within humanity is bound up with various mysteries throughout the centuries of Christian development. And whoever seeks to rediscover these mysteries today will find the most important components of the understanding of the Christ Impulse only by embracing supersensible cognition. For the first true teachers of humanity concerning the Christ Impulse were fundamentally the dead, … people who were contemporaries of Christ, and who were only ready in the 3rd century to receive a complete understanding. In the 4th century, this understanding could then grow; but the difficulty of Inspiring people also increased. And in the 6th century, the difficulty increased even more, until finally the time arrived that Rome brought order into the resistance humanity had against these Inspirations from the spiritual worlds about the Christ Mystery in Man. Rome finally established this order in the 9th century, in 869, at the Council of Constantinople, where the spirit was finally abolished. Rome finally had had enough of these Inspirations and the dogma was established that man has something spiritual in his soul, but that it is heretical to believe in the spirit. People were to be weaned away from the spirit. This is essentially what is connected with the Eighth Ecumenical Council in Constantinople in 869, which I have mentioned several times. It is merely a consequence of this abolition of the spirit when Jesuits today—as I recently told you—say: Well, in the past there were Inspirations, but today Inspiration is diabolical; one must not strive for supersensible knowledge, because that's where the devil comes in. (5.10.1918, GA 184).

If you interpret Tertullian's words in a supersensible way, as inspired by contemporaries of Christ who had long since died, you might say to yourself: Yes, certainly, Tertullian understood them in the way he was able to understand them given his own soul disposition! – but you will be able to sense their inspired origin. Only a man who was so thoroughly immersed in the supersensible through his inner knowledge could gain access to such an origin, a man who spoke of demons as witnesses to the divine just as he would speak of human witnesses;

for Tertullian spoke of the demons themselves declaring that they were demons and that they acknowledged Christ. This was the prerequisite for Tertullian being able to perceive anything at all that was inspired in him.

For those who want to be Christians in the wrong sense, the whole thing has something very, very unsettling about it, something quite uncomfortable. Just think, if even the demons speak the truth and point to the true Christ, then they—the demons—might one day be questioned by a Jesuit! Someone whom the Jesuit claims is in contact with demons might be drawn into a conversation by these demons about the real origin of the Jesuit Christ, and the demon could then say: Yours is not the Christ, but the other one's is. — You understand the Jesuit's fear of the spiritual world! You understand that it's something very frightening to be exposed to the danger of being disavowed from some corner of the supersensible world! Then one could bring in Tertullian as a key witness and say: "Yes, look, dear Jesuit, the demon himself says that your God is the false one, and Tertullian, whom you must acknowledge as a true Church Father, says that demons themselves speak the truth about themselves and about Christ, as it also says in the Bible." — In short, the situation becomes very precarious as soon as it is admitted, even in an unjustified way, by the supersensible world that demons bear witness to the truth. For even if one were to quote Lucifer: he wouldn't tell an untruth about Christ! But it could turn out that something else is an untruth about Christ. (6.10.1918, GA 184).

. ...It is above all necessary to recognize that wherever possible, humanity, which believes it is thinking so much, is actually asleep; humanity is simply asleep, and one would like to awaken it to a true understanding of the impulses inherent in human development. But that is difficult. Others, however, are awake; Jesuitism is awake, Rome is awake. And these powers are now using every opportunity, every channel, to prevent what lives within humanity from developing in a way that corresponds to the evolving consciousness, but rather to shape it in a way that suits Rome.

And if only people would awaken to what Rome wants, if only they would recognize the things that are sometimes so obvious, which they judge from completely different perspectives, if only they would recognize the hand of Rome and Jesuitism, then that would be of immense importance for the solution of those questions that must be resolved in the near future from the chaotic confusion of the present.

Therefore, the acknowledgment of a fact like the one we discussed yesterday and today is of immense importance, even for the immediate present. We should not try to judge the world today based on abstract principles; that would only lead to further confusion. Instead, we should judge it based on real insights. For what must happen in the coming years can only be brought about by those people who derive their principles, the impulses for their actions and intentions, from a spiritual understanding of the unfolding of the world. ...

... They [the learners] sense through which channels that which flows from Rome—that Rome which is so wise, so magnificently wise, so magnificently initiated into the secrets of human development—should flow, and that this flow, from a rhetorical perspective, can never be successfully combated with external means of state power, but only with the means of spiritual struggle. Let the Jesuits go everywhere, but let people everywhere be given the opportunity to educate themselves spiritually just as profoundly as the Jesuits are educated; then the Jesuits will be harmless. We are far, far removed from this, given the customs of present-day life. …

If we cannot perceive the nature around us as permeated by Christ, if we cannot discover Christ's activity in what lives in human actions, then we are also unable to immerse ourselves in our social, moral, and political life with what is truly demanded by the times. Then we would remain stuck, on the one hand, with crude natural science, which is nothing more than a misunderstanding of the supersensible, or we would remain stuck with mere rhetoric, which is a legacy of Romanism, the specter of Romanism. And just as, on the one hand, when speaking of misunderstood sacramentalism and cults, one must refer to Rome, specifically to present-day Rome, to that Rome that grew particularly strong under Leo XIII, the clever Pope,

so too must we find the name that designates that empty phraseology in rhetoric which the person who truly imbues themselves with an anthroposophical understanding of spiritual life must recognize in rhetoric today. We have often referred to this rhetoric here. ...

Where do we find the rhetoric that, like the Roman pulpit rhetoric in Jesuitism, stands in opposition to a cult that has become invalid? Where do we find the rhetoric that confronts today's natural science, which yearns for spirituality, and which threatens our humanity because our humanity passively accepts what may be necessary for external reasons, but which should remain utterly alien to it if it is to truly understand? That is Wilsonism! Woodrow Wilson's name is the one that must be associated with life lived in mere rhetoric, in a mere, insubstantial compilation of words, whether they are called the League of Nations or something else; that is precisely the indulgence in mere rhetoric. This is something that humanity should not sleep through. Present-day humanity needs to recognize what has been emphasized here: that true Wilsonism is that which is opposed to the true progress of humanity, and which must be recognized as a rhetoric built on shaky foundations. Just as the invalid state of humanity's soul today strives towards Rome on the one hand, so too does the self-misunderstanding soul of the present, gnawed at by the crude, materialistic worldview of natural science, tend towards what today blows through the world as mere rhetoric, and which is hostile to everything connected with the true, beneficial progress of humanity.

This cannot be expressed with a few bourgeois, a few philistine thoughts. That which threatens our time from this direction, which one must soberly recognize when considering current events, must, on the other hand, be understood in its full significance. A state of slumber must not descend upon all people, allowing the world to be "Wilsonized." Whether the Wilsonians live in America, in Europe, or anywhere else, there must still be people who understand that there is a profound kinship between Jesuitism on the one hand and Wilsonism on the other. Such people must exist.

These people, however, must rise above the philistinism of the present, must not base their judgment on what the day or even the years bring, but must be able to form their judgment based on what the centuries hold and what the centuries reveal to us, if we are truly and genuinely able to look with the innermost, active power of the soul towards that hill upon which stood the cross of Golgotha, which is the symbol of all that has flowed into humanity as the revelation of the ancient mysteries, but which will always remain young and will always bring new and ever-newer revelations to humanity, provided that people do not close themselves off to these revelations, whether they allow themselves to be lulled into complacency by Rome, or whether they allow themselves to be lulled by the dazzling rhetoric to which they are so inclined today. (13.10.1918, GA 184).

We see how Roman Catholicism is aided by what became Jesuitism, which, in its original meaning—even though today everything is, forgive the harsh expression, talked to death, and Jesuitism is spoken of everywhere—is only possible within the Roman Catholic Church system. For what is it based on? Jesuitism is essentially based on the following: If, among the true people of Christ, that revelation of the Christ impulse remains, so to speak, within the supersensible cloud, not descending into the physical-sensory world—Solovyov wants, in a sense, to elevate the feminine realm into the Kingdom of God, but he does not want to bring the Kingdom of God down into the worldly realm—then Jesuitism is based precisely on the idea that the Kingdom of God should be brought down into the worldly realm, and that impulses should be instilled in souls in such a way that the Kingdom of God operates within the physical plane according to the laws of that physical plane. Thus, Jesuitism strives for a worldly kingdom of dominion and wants to establish it in such a way that it appears as a kingdom—but a worldly kingdom—of Christ. Above all, it wants to achieve this by preparing its members, the members of the Jesuit order themselves, as if they were an army, a community of soldiers. The individual Jesuit feels himself to be a spiritual soldier...

serving Christ... as a soldier serves his commander-in-chief. ... Everything is to be arranged so that the true Christian is a soldier of the commander-in-chief Jesus.

... That was also the meaning that was revealed to Ignatius of Loyola through a special kind of revelation. He had initially performed all sorts of deeds as a soldier, but then, after being wounded, while confined to his sickbed, he was guided through meditations in such a way—I won't say by what power—that everything that had previously lived within him as a soldier's impulse was transformed into the impulse of the soldier of Christ, the soldier of Jesus. It is one of the most interesting phenomena in world history that a distinctly brave soldier is wounded and, through meditation, has his former identity as a soldier transformed into that of a spiritual soldier.

... One might now ask: Is there not also another, opposite manifestation of what is present in Jesuitism? — Then something would have to emerge in the territory permeated by the church community. From these various reactions of Lutheranism, Zwinglianism, Calvinism, Schwenckfeldianism, Anabaptism, and so on, from this chaos, which is indeed atomized, something would have to arise that does not simply follow the lines of Jesuitism — for, after all, Jesuitism is the most extreme manifestation, and much follows its lines — something would have to emerge that is completely opposed to Jesuitism, something that, just as Jesuitism seeks to penetrate ever deeper into the church community, seeks to break free from this church community. Jesuitism wants to transform the Christ impulse into a purely temporal dominion, wants, as it were, to establish the earthly state, that earthly state which is at the same time the Jesuit state and which is governed in the way it can be governed when one has made oneself a soldier of the Generalissimo Christ. What would be the opposite of this?

The opposite would be not to bring down what is above, but to constantly try to lift what is below up into the spiritual world. In the true Christian people, this is present as a natural disposition; in Solovyov, it found expression, albeit often stammeringly. Within the realm of the true church community, there is something that is diametrically opposed to Jesuitism,

something that wants absolutely nothing to do with the spiritual in external power structures or external contexts, something that wants the Christ impulse to always work within souls, and only indirectly, through souls, to influence the external world. Such an impulse would indeed arise within the church community—because in time, things would arrange themselves in this way—but it would always strive to guide evolution in such a way that what is the spiritual Christ impulse only works within souls, remaining, as it were, esoteric, even if in the best, noblest sense of the word. While Jesuitism wants to transform everything into a worldly kingdom, this current of thought would always consider any temporal kingdom merely as something that must exist out of necessity on the outer physical plane, but which unites people so that they can lift themselves up into the higher worlds in their souls. This diametrical opposite, this force that stands in polar opposition to Jesuitism, is now Goetheanism.

Goetheanism aims for the exact opposite of what Jesuitism wants, and you will understand Goetheanism from yet another perspective if you consider it in this polar opposition to Jesuitism. Hence the eternal enmity that Jesuitism has sworn and will increasingly swear against Goetheanism. They cannot coexist. Each understands the other well. Jesuitism is very familiar with Goethe: the Jesuit Father Baumgartner[4] wrote the best book about Goethe—of course, from a Jesuit perspective. What the various German professors or the Englishman Lewes have written about Goethe are all mere amateurish attempts compared to what the Jesuit Father Baumgartner wrote in his three volumes on Goethe, for he knows why he is writing! The opponent's gaze sharpens everything he sees in Goethe. He doesn't write like a German professor with a mediocre bourgeois intellect, or even like the Englishman Lewes, who describes a man who was indeed born in Frankfurt in 1749 and supposedly went through the same experiences as Goethe, but who is not Goethe. Rather, the Jesuit Baumgartner describes him with everything that has flowed into his will from his meditations.

[4] Alexander Baumgartner, *Goethe, sein Leben und seine Werke,* Freiburg i. Br., 1885.

And so, at this one point, something that is destined to play a role in the future, Goetheanism, connects with something that is also directly linked to the period beginning in the 15th century, which leads through the Reformation to Jesuitism. (2.11.1918, GA 185; see also 16.5.1920, GA 201).

This Goetheanism, I told you, attempts to bring about the opposite movement, something similar to Russian Christianity, namely: to elevate that which is here on the physical plane into the spiritual worlds. So that, despite all the circumstances on the physical plane, the soul connects with the impulses that are held in the spiritual world itself, which are not, as within Jesuitism, directly brought down into sensory reality, but are only brought down through the soul. Goethe, by his very nature, rarely spoke about his most intimate thoughts on these matters. But if one wants to understand him in this respect, to understand him himself, then one can always refer back to that passage in "Wilhelm Meister" to which I have already referred in another context, that passage where Wilhelm Meister comes to the castle of a nobleman and, among other things, is shown the picture gallery. The arrangement is such that this picture gallery actually represents world history, and fundamentally, within world history, it represents the religious development of humanity. So Goethe actually wants to depict—it is a poetic representation of a great idea—how Wilhelm Meister is led through a picture gallery in which the religious development of humanity is shown. Wilhelm Meister is led by the guide to a certain point: the history had progressed up to the destruction of Jerusalem, and Wilhelm Meister then noticed, and pointed out to the guide, the absence of a depiction of the life, as he says, of the divine man who worked in Palestine immediately before the destruction of Jerusalem, Wilhelm Meister was then led into a separate second room, where what was not shown in the first room could then be displayed. In the first room, the development of humanity through the religions up to the destruction of Jerusalem was shown.

Thus, the entire life, as it is called there, of the divine man, of Christ Jesus, was omitted. In the second chamber, he is shown the life of Christ Jesus up to the Last Supper. And now it is explained to him: "Yes, look, all the various religious impulses up to the destruction of Jerusalem, which you saw in the first chamber, concern people insofar as a person is a member of the nation to which he belongs. That was national religion, ethnic religion. But what you saw in the second chamber concerns the individual; it speaks to the individual person. That is, in a sense, the individual's private matter. It can only be approached through the individuality of the single person. It cannot be a national religion; it speaks to humanity as a whole."

Then Wilhelm Meister still missed the story of Jesus Christ from the Last Supper to his death and beyond. He was then led into a third, completely secret chamber, where this too was shown to him. But at the same time, it was made clear to him that this was such an intimate matter that one actually had no right to depict it in the way it is usually profaned and presented to the outside world. It had to speak to the innermost being of man.

Now one can rightly observe: What was still the case in Goethe's time, namely that the actual story of Christ Jesus' suffering should not be depicted externally, is no longer true today. We have gone through many other phases of development since then. But I would like to say: Goethe's entire attitude regarding this matter emerges from what has just been said. — This Goethe clearly shows that he wants to carry what the Christ impulse represents into the innermost depths of the soul, that he does not want to conflate it with what is outwardly popular or, at any rate, with the external structure that unfolds on the physical plane, but that he wants to seek a direct relationship between the individual human soul and the Christ impulse. Goethe tends toward seeking a spiritual relationship between the individual human soul and the Christ impulse. This is of great importance for understanding not only Goethe but also Goetheanism.

For if one can speak as I have spoken to you in these days: that Goethe and the whole of Goetheanism stand essentially isolated from external culture, the same cannot be said with regard to progressive evolution, if one considers the more intimate religious advancements of civilized humanity. In this respect, Goethe, in a certain sense, represents a continuation of something else. But we will only understand how Goethe, in a certain respect, contrasts with everything else that appears in Central European Christianity when we now consider a third impulse.

Such a third impulse is directed more towards the West. So, the people of Christ, the church people, and now a third impulse that also influences the nations in a certain way—one can't quite say inspires, but rather gives them an impulse. That's how it is, my dear friends. One must ask: How did that actually come about which, in its ultimate consequence, manifested itself as Jesuitism, as this army of the Generalissimo Jesus Christ? This has a profound basis in the entire nature of the civilized world. One cannot understand this nature without looking at something that lies further back in the historical development of humanity, but which then continued to have an effect. You are surely aware from external history and the history of religion that, originally, among the various forms in which Christianity made its triumphant march, if I may say so, from East to West, were those of Arianism and Athanasianism. Those peoples who, as Gothic, also Lombardic, and even Frankish peoples, initially participated in various ways in what is wrongly, but nevertheless, called the Great Migration of Peoples. ...

And so it came about that, while the church-going population developed throughout Central Europe, towards the West, particularly among the English-speaking population, there arose what can now be called, to have a third designation for this current, the lodge people, or the lodge nations, where a certain inclination was originally present to form societies, to cultivate within these societies the spirit of organization. Organization ultimately only has value if it is achieved through spiritual means, without the other party noticing; otherwise, one simply has to issue decrees. Decrees were issued in Central Europe; lodge-like rule was attempted more in what then developed as a continuation of Celtic culture in the English-speaking population.

Thus arose the lodge people or the lodge nations, which essentially possess within themselves that which does not organize all of humanity, but rather unites it socially, in a manner resembling a religious order. This order-like unification lies in this continuation of what connects to the Arthurian legend. It is the case that in world history, things always intertwine. One can never understand a development if one only imagines that what follows arises from what precedes in a straight line. Things intertwine in their development. And so it is a remarkable fact that, with regard to the human way of thinking, with regard to everything that works in the human soul, this lodge principle—which then produced its ape-like caricature in Freemasonry—this lodge-like principle is inwardly related to Jesuitism. So that, however hostile, however utterly opposed, if I may use that trivial expression, Jesuitism is to this lodge system—as you know—there is nevertheless a tremendous similarity in terms of the form of thinking. And in Ignatius of Loyola, a Celtic blood element, which flowed in his veins, certainly played a part in what he accomplished and the great things he created.

... This is what one must now consider when looking at one side of the matter. And if we consider the other side, we find everything that neither accepts the Christ impulse in the way it is accepted in the East, as a kind of invasion, nor as something that lives on through tradition and scripture, but rather accepts it as something rational. This is what manifests itself within Freemasonry and especially within all its branches and continuations. ... This is what then becomes politicized in the West, which is the outermost offshoot of Arthurianism, of that which is embodied in King Arthur. And just as the Christ impulse of Russianism continues in the Grail tradition and, I would say, radiates into all good, striving people of the West, so too does that other impulse continue and flow into all people within the church community, and takes on the coloring of Jesuitism. Even if Jesuitism, as I said, is diametrically opposed to it, that doesn't matter; something can be diametrically opposed to precisely that which gives rise to that particular form of thought.

It has happened, it is historical, that the Jesuits have not only infiltrated all the lodges, that high-ranking Jesuits are connected with high-ranking members of the lodges, but it is also the case that both, even among different peoples, stem from the same root, even though one has developed towards the papacy, the other towards freedom, rationality, and enlightenment. This now gives you a kind of picture of what I can call the workings of the evolution of the consciousness soul. For when I previously described the three stages from East to West, that was based on popular, ethnic characteristics. The fact that it takes on such interconnected forms, that it became the Enlightenment in the West, is brought about by the fact that the evolutionary current of the consciousness soul lives within the individual human being, within the individual. (3.11.1918, GA 185).

... Socialization will have to be linked to the eradication of all slavishness of thought—whether this servitude is cultivated by the practices of certain societies among the English-speaking population, which I have adequately characterized for you, or by Roman Catholicism. Both are equally reprehensible, and it is extremely important to recognize the inner kinship between these two. It is extremely important that there be no ambiguity regarding such matters today. You can tell a Jesuit what I have presented to you about the peculiarities of those secret societies of the English-speaking population. He will be very pleased to receive confirmation of what he advocates; but you must be clear, if you wish to stand on the ground of spiritual science, that you must not confuse your rejection of these secret societies with the rejection that comes from the Jesuits. It is remarkable that there is still so little discernment shown in this area today.

I recently pointed out in public lectures that today it's not only important what someone says, but that one must always pay attention to the spirit that permeates what is being said. I cited the example of the identical sentences used by Woodrow Wilson and Herman Grimm. I say this because you will now increasingly experience that, for example, the same kind of opposition to those Anglo-American secret societies is seemingly being expressed from that side – but only seemingly – as had to be expressed here.

However, something like what is written in the December issue of "Stimmen der Zeit" makes a grotesquely comical impression on someone who focuses on the facts. Because, of course, what must be fought against in the Anglo-American secret societies is precisely the same thing that must be fought against in Jesuitism. The two stand opposite each other, fighting each other, like power against power, which cannot coexist. In both cases, there is not the slightest real, objective interest, but only a partisan, an order-based interest. We must especially break the habit today of only looking at the content and not seeing from what perspective something is being put into the world. Something can be beneficial, even salutary, if it is put into the world from a perspective that is valid for a certain period; if it is staged by another power, it can be either something incredibly ridiculous or even harmful. This is something that must be given special consideration today. Because it will become more and more apparent: When two people say the same thing, it is not the same thing, depending on the background behind it. After all the challenges that life has thrown at us in the last three to four years, it is especially important that we finally pay attention to such things and address them properly. (6.12.1918, GA 186).

To illustrate this point, consider Central European culture and its dependence on Protestantism. This dependence is greater than is commonly believed. Essentially, the entire Central European culture is shaped by the impulse of Protestantism, not by this or that specific denomination, but by the underlying impulse of Protestantism itself, for Protestantism, from a higher perspective, is merely a symptom. The essential element is the spiritual impulse that was active within Protestantism. All of science, as practiced in Central Europe, the form it takes, is actually influenced by Protestantism, and this Central European culture is inconceivable without Protestantism. What manifested itself particularly prominently in one place... is present elsewhere in a different way, in different relationships to life.

In Central Europe, Protestantism has primarily, I would say, stimulated the reliance of man on his intellectual nature. The Central European intelligence, which must be cultivated, is intrinsically linked to Protestantism. Even the Catholic movement, which arose in opposition to Protestantism, is, when viewed correctly, Protestant in nature, unless it originates from Jesuitism, which consciously suppressed what had come about through Protestantism. But the impulse that works through Protestantism, I would say, operates in its purest form in Central Europe. How did it operate in Western Europe? Study the historical circumstances using historical symptomatology, and you will find that in Western Europe and America, Protestantism operates in such a way that it corresponds to the innate intellectual instinct as something self-evident, which even manifests itself more in political life than in religious life. It operates quite naturally. It is something that permeates everything; it doesn't require any special characteristics, even though, of course, reformist hearts glowed here and there. He doesn't need to bring about such a profound reformation as was the case in Central Europe. In the West, it's simply a given. It's so ingrained that one could say: the modern Westerner is born a Protestant; the Central European discusses Protestantism. It is precisely Protestantism that sparks discussions about intellectual matters. In that context, it's not something inherent. The Russian rejects Protestantism as a Russian. He doesn't want it, and as a Russian, he cannot accept it. Russian identity and Protestantism are incompatible. (15.12.1918, GA 186).

... You see, strange consequences arise from the existence and the desire to maintain this divide. For example, objections are raised from the Jesuit side against anthroposophically oriented spiritual science, claiming that it attempts to find something in man that can be developed in order to lead him to the divine.

But this, they say, is heretical, because the Church teaches—and forbids anyone to assert otherwise—that God in his essence has nothing to do with the world, nor does he have anything to do, in substantial identity, with the soul of man. Anyone who claims that the soul of man carries within it something of "divine essence" is, in the view of the Catholic Church as interpreted by the Jesuits, a heretic. (21.12.1918, GA 186).

... Some time ago, a Russian book appeared that, in its first part, contains a number of protocols, allegedly minutes of meetings of some secret society, which has its superiors present the most incredible things. This secret society is practically a kind of devil among humanity. Approximately the opposite of everything that is good and beneficial for humanity is supposed to emanate from this secret society. And these protocols are supposed to be proof—according to the speeches given in that secret society—that such a society exists. These protocols are even said to have been found in extraordinary proximity to here [Basel], but one only needs to read a very small part of these protocols and to know the world to realize that it is one of the clumsiest Jesuit hoaxes. They are simply Jesuit forgeries that have been written down to portray such a society.[5] These things are being used again to exploit the confusion of people. This confusion of people is enormously dangerous in our time because, as I said, it is not based merely on what can be found in terms of impulses within physical earthly life, but because spiritual forces of an Ahrimanic nature are at play. One must absolutely become familiar with these things, for it is not really a matter of practicing Anthroposophical spiritual science in the sense of knowing everything that is communicated in terms of content within Anthroposophical spiritual science,

[5] 15th Protocol: «. at most the Jesuits could be compared with us, but we have been able to denigrate it as an open society, while we have kept our secret society in the dark at all times. Perhaps it would be all the same to the world who its supreme ruler is, whether the head of Catholicism or our enforcer of the blood of Zion. But for us, the chosen people, it is not at all the same" (ed.).

but the essential thing, as I have often said, is that through the assimilation of Anthroposophical spiritual science, which necessitates a kind of judgment that is not applicable in the ordinary physical world, one becomes more realistic, more insightful, and more discerning with regard to life and the world. (5.4.1919, GA 190).

… For centuries, religious denominations have held a monopoly on everything concerning the soul and spirit—the word "spirit" was abolished in the year 869[6]—that is, everything that can be said about the soul. Those who studied nature externally were not allowed to seek spirit within nature. And it must be said: the most perfect picture of a worldview from this perspective was created by the extraordinarily intelligent Jesuits; when natural scientists become scientists, their natural science contains nothing of spirit. If someone then takes seriously what a Jesuit writes about nature, they will naturally become a materialist under the current spirit of the age. Today, one must distinguish between what is theoretically correct and what is truly essential. Theoretically, it is correct that the Jesuits advocate a spiritual worldview. What is truly essential is that the Jesuits propagate materialism. (9.1.1920, GA 196).

... Certainly, even in England, the land of Bacon, there was a Wycliffe and others like him; but this did not influence the actual configuration of civilization. In Central Europe, however, something quite unique asserted itself, something that, for example, did not have a significant influence in the West, in France, for instance. As the modern era, this fifth post-Atlantic period, dawned, the opposition in Central Europe was of a completely different nature than in the Western countries, where science was established in a very systematic way, but this science was not allowed to encroach upon the religious sphere, which was to continue to exist unchanged,

[6] At the 4th Council of Constantinople, 869-870, the pre-existence of man was abolished." From then on, the believing Christian "consisted" only of body and soul - without spirit.

remaining solely the revealed religion in the old sense. Instead, in Central Europe, the opposition arose sharply precisely in the religious sphere, in the form of the Reformation, and from this stemmed all the unfortunate events in Central European development: the instigation of the Thirty Years' War by the Jesuits, everything else that happened as a consequence of this disastrous war, and everything that followed. In this Central Europe, we see directly in the religious sphere that the impulse from the era after the 15th century was indeed at work. (1.2.1920, GA 196).

... Because this fact exists, those who want to remain in the traditional ways of the past—and you know how numerous they are, for I have always informed you from time to time about the vicious attacks that come from that side—are turning with particular venom against the truth proclaimed by spiritual science: that we are dealing with a cosmic Christ, with a Christ who is not merely earthly, but cosmic. It is strange, but it is nevertheless true, that it is, for example, the Roman Catholic clergy and Jesuitism that are most angered by the fact that spiritual science speaks of a cosmic Christ. It is simply the case that a division of spirits is occurring today. And one should not close one's eyes to this; on the contrary, one should open one's eyes to it. In order to be able to contribute to everything that needs to be established for humanity, even in the smallest place where one stands, it is necessary today to have insight into the great realities of life. (8.2.1920, GA 196).

An "I" gave me the divine
Humanity shows me Christ,
— Christ makes me human —
the spirit will enliven my soul.

Many secret societies are aware of such truths, but they want to keep them to themselves. Therefore, these secret societies don't so much want to deny these truths as to appropriate them, divert them from their original source, and present them to the world as originating from themselves.

It would be easy to make spiritual science popular. I (Dr. Steiner) would only need to withdraw and have it announced that I had died, and then the secret societies would soon help the truths of spiritual science achieve a popularity that would strengthen their own power. Therefore, one should not argue with Jesuits, for example, who are now fighting against spiritual science, in the same way one might engage in a factual debate with other opponents. The conversion of the Jesuit—that he could be convinced by arguments—is simply not possible, and the refutations one offers are, in fact, very valuable to him, for these are the weapons he himself intends to use when he presents the supersensible truths as his own. At most, the goal should be to enlighten other people about the nature of the Jesuit attack, but not to refute the Jesuit attack itself. (17.2.1920, GA 266/3).

... In Rome, there was great tolerance at the time when the mystery of Golgotha was gradually becoming integrated into the development of humanity, into the development of that era—yet it was precisely against the Christians that intolerance steadily increased. The Romans gradually became as intolerant of Christians as, in a similar way, individual nationalities today have become increasingly intolerant of other nationalities. The intolerance of the Romans towards the emergence of true spiritual knowledge serves as a model for how nationalities behave today; for against this, everything, so to speak, rebels. There are quite remarkable alliances today, even if they are not yet apparent on the surface, between Jesuitism and the most radical elements here and there. But in their rejection of spiritual knowledge, the most radical communists are ultimately in complete agreement with the Jesuits. This, too, is reminiscent of the intolerance of Roman society towards Christianity, and then as now, it is fundamentally connected to the same underlying cause. ... The hatred of the spirit confronts us powerfully on the part of both nationalism and false socialism. (3.4.1920, GA 198).

... You know, of course, that Jesuitism is often behind our attackers. Isn't it true that the most outrageous lies first came from the Jesuits, such as the claim that I myself was once a priest and had left the priesthood—to which the person who spread this lie could only say a few years later: "This hypothesis can no longer be maintained." Jesuitism is behind these things. One could point to many things that grow out of the soil of Jesuitism. But here, too, I would like to refer only briefly today to a historical fact.

A fundamental principle of the Jesuits is absolute obedience to the Pope. Now, in the 18th century, there was a Pope who irrevocably—expressly for all time—abolished the Jesuit order. If the Jesuits had remained true to their principle of loyalty and obedience to the Pope, they would not, of course, have reappeared on the scene. They did not demonstrate this loyalty; instead, they fled to those countries ruled by monarchs who were less favorably disposed toward Rome at the time and who believed that by preserving the Jesuits, they were doing something good not for humanity, but for themselves and their successors. For the Jesuit order was saved by two rulers, namely Frederick II [the Great] of Prussia and Catherine the Great of Russia. I am not being polemical; I am simply recounting historical facts. ... But these historical facts are largely unknown, and it is necessary that these historical facts be considered. ... It can only be a matter of looking into what surrounds us and learning to understand it. That is truly our duty if we are honest and serious about the movement in which we claim to be involved. ... (30.5.1920, GA 198).

...But during this strange interregnum that existed between the suppression of the Jesuit order by Pope Clement XIV in 1773 and its restoration by Pius VII in 1814, something very peculiar happened with the Jesuit order. During this time [they were, of course, also expelled from Switzerland],

the institution in Sion, which had previously been run by Jesuits, remained in operation, and largely the same teachers stayed on; only these teachers had been Jesuits until 1773, and from 1773 onwards they were no longer Jesuits, but were instead referred to as the so-called "Fathers of the Faith" in the relevant educational institutions. Therefore, it was not particularly surprising that Jesuit communities were re-established in Brig in 1814, in Fribourg in 1818, in Schwyz in 1836, and in Lucerne in 1844, after Pius VII revoked Clement XIV's decree in 1814.

It is not my place to criticize these things, but I want to recount them. However, I would like to tell you something else. From my discussions, you can see that from July 21, 1773, when Clement XIV issued the bull "Dominus ac Redemptor noster," officially suppressing the Jesuit order, until Pius VII issued the bull "Sollicitudo omnium" in 1814...

If the establishment of the dogma of the Immaculate Conception was already a break with all the customs of the earlier Roman Catholic Church, then what was established with the dogma of infallibility was, of course, even more so. For now, all the ingenuity of the logic so carefully cultivated by the Catholic Church was needed to justify the Pope's infallibility, especially after Clement XIV dissolved the Jesuit order in 1773, and his successor, Pius VII, reinstated it in 1814. Now, the question wasn't whether Clement XIV or Pius VII were infallible, but rather whether Clement XIV or Pius VII were speaking ex cathedra or privately. Clement XIV must have spoken privately when he dissolved the Jesuit order, and Pius VII must have spoken ex cathedra when he reinstated it, right? But the fatal flaw is that the Pope never says whether he is speaking ex cathedra or privately. (3.6.1920, GA 198).

...This individual consciousness will seize the world, but it can either seize the wisdom of the world or the blind instincts. If it seizes the blind instincts, a completely antisocial state will emerge,

something like what is now developing in Russia.[7] This will gradually create an antisocial state against which neither the English nor the North American government, not to mention the French or any other government, will be able to devise a remedy. No, it would be naive to believe that something like the English Parliament could cope with what will seize humanity if individual consciousness acts solely through instincts. But one power can cope with it: that is the power of Rome. The question is, however, how it can cope with it. Rome can establish a dominion, for Rome possesses the necessary means of power. ...

I have every reason to believe that one of the first cycles of lectures to fall into the hands of the Catholic clergy was the Karlsruhe cycle on the Jesuits [GA 131]. For there is a tendency on that side to prevent the true training of the Jesuits from becoming known in any way. The world is not supposed to know how the Jesuits are trained; it is not supposed to know anything about their extraordinary training.

In that order, the one in question, there are countless individuals of such intellectual capacity that, if they were dispersed in the outside world and occupied themselves not with what they do there, but with external science, poetry, or painting, they would be revered as individual geniuses within humanity. They would be recognized as the great minds of humankind. Within the Jesuit order, there are countless individuals who would be shining lights if they acted as individuals and devoted themselves to something else, to everything that constitutes, for example, materialistic science. These people erase their names, merge into their order, and, moreover, make it a condition of their strength that the world knows nothing of all this, that the world does not know how such a mind is formed, a mind that walks around in a black cassock and a Jesuit's hat. (6.6.1920, GA 198).

[7] Josif Stalin: son of a cobbler, 1888-94 orthodox clergy. school, then Tbilisi seminary, expelled from it in 1899 because of revolutionary ideas (editor's note).

One spiritual trend is the one which I have often characterized for years now, which has its roots especially in the English-speaking population of the earth, which works very secretly, but which works extraordinarily effectively. The second is the movement which comes together from all that today wants to reckon with the quite understandable, even justified instincts of the broad mass of humanity. ...

The third influential intellectual movement is the one that emerges from individual, particularly energetic representatives of various denominations—denominations of all kinds—and who also know precisely what they want. Within their ranks, they possess everything that is commonly referred to as Jesuitism. And although many people talk about Jesuitism and similar phenomena, a large number of our contemporaries are nevertheless disinclined to pay close attention to what is actually happening.

...Only in this way has it become possible for people like Lenin and Trotsky, in Eastern Europe—and the movement is spreading to Asia with breakneck speed—to exercise tyranny over millions of people with the help of just a few thousand individuals, a tyranny that was never as great, even during the worst times of Oriental despotism, as it is today. ...

Esotericism, albeit in a manner by no means beneficial to humanity, is possessed by those I have often referred to as the true power brokers within the Anglo-American world movement. Esotericism is inherent in everything that is dependent on Jesuitism. And Leninism also possesses a peculiar form of esotericism. Lenin, Trotsky, and similar figures are the tools of these Ahrimanic powers. This is an Ahrimanic initiation that simply belongs to a different cosmic sphere than our own. But it is an initiation that holds within itself the power to wipe human civilization from the face of the earth, to eradicate everything that has developed as human civilization.

...If it is not possible for opposing forces to awaken against what is now growing in Eastern Europe and spreading with breakneck speed into Asia, then all civilization is doomed. Then such ideals would be realized

... If there is no possibility for counterforces to awaken against what is now growing in Eastern Europe and spreading with breakneck speed into Asia, then all civilization is doomed. Then such ideals would be realized. ... Therefore, be clear about one thing, when you are repeatedly tempted to praise certain aspects here and there: The alliance between Jesuitism and social democracy, which is now increasingly consolidating, is a perfectly natural one; there is nothing unnatural about it. For the social democrats, simply by reversing the perspective, are equipped with the same thought patterns as the Jesuits. And one will only be able to make progress in the world if, firstly, truth possesses an inner power; but this inner power can only be effective if, secondly, there are people, even if only a small number, who have the courage to carry this truth in their souls, seriously, sincerely, honestly, and without compromise. (13.6.1920, GA 197).

I am now talking about certain high degrees of certain Masonic orders and other occult societies. ...

Now something very peculiar happens. If people actually come along who reflect on what is contained in these higher degrees that have been conferred upon them, or into which they have been initiated—there are people who then begin to think about it—then a very specific outcome occurs. If these people have somehow at least had some inkling of something in the three lower degrees, then what they intuited in the three lower degrees is completely destroyed by what is instilled in them in the higher degrees. A terrible fog is cast over what can be vaguely perceived in the three lower degrees. And without the people usually having any clarity about it in their consciousness, they are befogged in these higher degrees. Where does this come from? It comes from the fact that in certain periods, at the end of the 18th and the beginning of the 19th centuries, but extending into our own time, certain people infiltrated these Masonic orders, were members, and introduced these higher degrees, developing these higher degrees within Freemasonry, so that in a number of these higher-degree Masonic orders, these foreign elements are present;

higher degrees developed by foreign individuals who had infiltrated the orders. People are easily deceived, often even when they are initiated into these matters. And those who infiltrated are the members of the "Society of Jesus," the Jesuits. At a certain point in time, from the end of the 18th century onward, the Masonic orders were swarming with Jesuits, and they created the higher degrees for certain orders. So you don't only find Jesuitism where Freemasonry is being criticized or preached against, but you find a great deal of the purest Jesuitism in the higher degrees.[8] (3.7.1920, GA 198).

... there's a point where, because it's too sensitive, it's not yet possible to speak the final word today; but very few people on Earth today know that everything resulting from party banners, from party abstractions, is fundamentally not reality at all, but an illusion, and that if one begins to follow something real, one must actually follow something that lies beyond the threshold, in the supersensible world. But you can characterize a party in such a way that it is very much aware of this secret and also acts accordingly. And the fact that this was publicly stated in the Karlsruhe cycle of 1911 [GA 131] has drawn the hatred of this party upon me. These are the Jesuits. They know perfectly well that following a party program—forgive me for using an expression common in Germany—is nonsense.

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[8] Masonic Encyclopaedia by Lennhoff/Possner: *While the Jesuits are to be seen as the most militiant opponents of Freemasonry in the Catholic camp, for some time Freemasons have argued that the Societas Jesu were founded at the end of the century*
17th century, or at least sought to steer it in a very definite direction soon after the founding of the first Grand Lodge. According to the main proponents of the theory of the decisive Jesuit influence on Freemasonry, the Jesuits would therefore have turned their attention to counterintuitive Freemasonry.
in order to politicize them in their own way, to bring the expelled House of Stuart back to the English throne with their help and thereby also to help Catholicism in the inner kingdom to regain power. To prepare souls for this purpose
the "unknown superiors" would have made a Catholic cult out of Protestant English Freemasonry with its three degrees rooted in building symbolism by grafting on high degrees devised by them,
emissaries *and strove by all means to want the whole of Freemasonry to be subservient."* 775ff.).

One follows a being of the supersensible world! That's why you see the Jesuit exercises begin with the Jesuit first having to imagine the one he then follows as part of the Society of Jesus, for whom he forms a military corporation. And the effectiveness of the Jesuit order rests on the fact that it educates its members to follow a spiritual being. ...

... Therefore, we are now witnessing the strange spectacle of Jesuitism, in waging its battle against Anthroposophy, knowing full well that Anthroposophy follows a spiritual path in which things can be defended. It knows perfectly well that things cannot be combated by simply refuting them logically, for it knows all too well that a logical refutation is merely a game of logic; it knows that in this spiritual struggle it is simply facing an opponent, and any means are acceptable to it. Therefore, it is so senseless to try to wage this battle merely by refuting the Jesuits' refutations. The Jesuits are very familiar with the arguments being raised; but the fact that they know them and consider them valid is no reason for them not to fight against them, because they follow a different principle than the one Anthroposophy must now follow for the salvation of humanity. When it comes to spiritual matters, it is realities that matter; it is crucial to truly understand the spiritual paths; it is essential to use the whole human being—not the stunted version of humanity that is being cultivated in our conventional educational institutions today—to comprehend these spiritual paths, which is entirely possible for common sense. ...

...Those who fight in this way, like the Jesuits, for example, know very well what many followers of Anthroposophy do not yet know: that a reality exists in anthroposophically oriented spiritual science, and only since they realized this—although it was a long time ago, around 1906 or 1907—have they been fighting this spiritual science with increasing intensity. And the way they fight it, their particular cunning, is something that a large number of our anthroposophists do not yet even suspect, because they do not want to truly grasp the seriousness of the situation. One can only ever convey a little of what one actually wants to bring to people's hearts through words;

but I wanted to convey a little of that to you in these two reflections. Let us reflect on what has been said, let us move from intellectual consideration to feeling, to a profound understanding that permeates our entire being; then it will not be abstract mysticism and natural science, then it will become the inner essence of man, then it will become the force that again liberates the spiritual-soul from the material, then it will become the conqueror not of false, but unfortunately of true materialism. (30.7.1920, GA 197).

Two or three years ago, one was laughed at for speaking about the impulses emanating from certain secret societies in the West and other parts of the world that influence public affairs. I have given a whole series of lectures on these matters here. But one was more or less ridiculed for suggesting that public affairs are permeated by forces whose origins can be traced back to certain secret societies that possess traditions of ancient initiatory wisdom and apply them in a misguided way. Today, in a relatively short time, things have changed. The sober English press... is now publishing articles for weeks on end about the existence of secret societies; and even if these articles deal with premises that are nothing more than a contrived Jesuit scheme, one must still say: Even if people are sensing the wind from a completely wrong direction, they are at least paying attention to such things now. … (15.8.1920, GA 199).

... If those who study Neo-Scholasticism were left to their own spiritual development, it wouldn't be long before these very Catholic religious figures... became followers of the spiritual sciences. Therefore, something is needed to prevent this, isn't it? They are forbidden from doing so. They are given dogma, which stifles the whole process, which prevents the emergence of what would otherwise develop from within the soul. … (22.8.1920, GA 199).

... we must be clear about this: What should fundamentally lie at the core of our soul's striving, and what alone can live in anthroposophically oriented spiritual science, is distinguished from something that resembles its opposite pole, Jesuitism, by the very fact that it is Jesuitism that seeks to confine science, true knowledge, to the purely experimental or observational realm. Examine—but examine carefully—the scientific literature emanating from the Jesuits: In its attitude and mode of thinking, it is the most materialistic imaginable; it strives to keep knowledge entirely within the sensory world and to strictly separate knowledge that is only concerned with sensory observation or with facts observable through experiment from what is supposed to be the subject of faith or revelation. According to this way of thinking, a bridge should never be built between what constitutes external science and what constitutes faith. But this is precisely what anthroposophically oriented spiritual science seeks: the path out of a physical-sensory science into a spiritual science, but into a spiritual science that is as rigorously epistemological as external sensory science.

This is how we must imagine it: This physical-sensory science is the root, and from the same impulses that govern botany, physics, chemistry, and so on—only applied to a different territory—the supersensory knowledge, the supersensory understanding, is to emerge. In certain circles, it was foreseen that this would come. Therefore, in those circles where there was an interest in preventing this from happening, something was introduced into human development that now appears as a different kind of opposition: the opposition I have mentioned, between the ancient knowledge that regularly flows into human science and the stupefying of humanity with divine science. The opposition between knowledge and faith was instilled in humanity. The opposite was done: the science of the sensory world was to be maintained; it was sharply emphasized, and it is simply true, if one examines Jesuit literature on materialistic science for readability and clarity of presentation, that it represents something extraordinarily gifted, that this literature on the material world written by Jesuits is actually more skillfully written than much of what is written about this world today by others.

What a man like Father Erich Wasmann writes about ants, for example, is excellent, and if you read it, you will gain more from it than from the pedantic and philistine descriptions of ants by other researchers. One could cite example after example. The Jesuit writings would be good if they only described materialistic things; For it is the conscious endeavor (of the Jesuits) to keep people, through the description of materialism, confined to relating knowledge solely to the materialistic-physical world. And the main purpose of this is to demonstrate to humanity that the supersensible cannot be explored with knowledge. Just as those ancient, Lucifer-possessed people once demonstrated to humanity that they would gain power over the world if they made use of the old knowledge of the gods—even though other stages of development had already arrived—so now the successors of those people from primeval times are demonstrating to humanity that it is not possible to extend knowledge into the supersensible world, that one must stop at the threshold of the supersensible world with one's knowledge. Just as those people of earlier times wanted to stupefy humanity with supersensible knowledge, so today their counterparts want to drive humanity deep into the physical world, so that they remain stuck there and only grasp the supersensible world with the dull impulse of faith. Just as in primeval times people wanted to give humanity too much knowledge about the supersensible, so today their successors want to give them too little knowledge about it. The former wanted to give supersensible knowledge illegitimately, while the latter want to leave them only with sensory knowledge and give them something about the supersensible about which every person can hold any opinion they choose. (21.9.1920, GA 197; see also 8.5.1920, GA 201 or
16.6.1921, GA 342).

...If Protestantism had not been founded, Europe would have long since moved beyond the Catholic principle. But you also know that Protestantism contributed to the consolidation of Catholicism, for example, through the Counter-Reformation. Jesuitism was created as a reaction, as a counter-movement against Protestantism.

Now, Protestantism has permeated secular intellectual life to a significant degree. Consider those who worked as philosophers in Austria. These were mostly people who showed absolutely no trace of any influence from the dogma of the Catholic Church or anything of the sort. On the other hand, you can demonstrate with truly serious arguments how Kantianism is nothing other than Protestantism translated into philosophical terms. It is absolutely crucial to recognize that the peculiar position Kant adopted with regard to faith and knowledge is nothing other than the Protestant principle translated into philosophy. This shows us that Catholicism was on the path to dissolution, but that Protestantism contributed to its consolidation. (2.1.1921, Answer to Questions, GA 338).

For this country [Switzerland] in particular, it might therefore be interesting to consider a rather unusual document, which I had photographed because it is so interesting. This document originates from Switzerland and was issued in Switzerland in 1847. I will read it aloud:

"Dedicated to the Swiss Federal Army and its brave leaders as a lasting monument in commemoration of November 24, 1847, the day the Jesuit rule in Switzerland came to an end.

The Almighty granted victory to the righteous cause. The unforgettable days from November 12th to 30th, 1847, for every Swiss soldier, during which the seven war-ready Catholic Sonderbund cantons of Lucerne, Uri, Schwyz, Unterwalden, Zug, Fribourg, and Valais, threatened on all sides by an imposing and eager army of 100,000 men following the resolutions of the Federal Diet of July 20th and November 4th, 1847, capitulated one after another to the commander-in-chief, General Wilhelm Heinrich Dufour of Geneva, belong to the most memorable events that Swiss history offers. With relatively very few casualties, the wise and experienced commander-in-chief, through his excellent strategic dispositions after several battles,

succeeded in completely subduing within a few days his Catholic compatriots, who were oppressed by a tyrannical government and fanaticized and blinded by a hypocritical clergy, and who, including the militia, faced the federal troops with an army of over 80,000 men. He also succeeded in dissolving the Sonderbund and expelling the Jesuits from Switzerland. And the concluding sentence, which in my opinion is particularly interesting, reads: "God's protective hand watched over the army."

You can see the kind of protection under which the expulsion of the Jesuits was placed at that time, and how God's protective fatherly hand was invoked, that it might always watch over the Swiss people as it had done then, when General Dufour succeeded in ridding Switzerland of the Jesuits. That was a long time ago! — 1847 (23.1.1921, GA 203).

(Rudolf Steiner speaks of thinking tending to be a shadowy entity, to become shadow-like)... From another perspective, it has been observed how thinking becomes shadowy, and therefore a method has been developed within the Jesuit order that, from a certain point of view, infuses life into this thinking. The Jesuit exercises aim to bring life into this thinking. But they do so by renewing old life, primarily by working not through and with the imagination, but through the will, which plays a particularly significant role in the Jesuit exercises. Contemporary humanity should understand, and understands far too little, how in a community like the Jesuit order, all aspects of soul life become radically different from what they are in other people. The other people of today are fundamentally in a different state of soul than those who become Jesuits. The Jesuits act out of a cosmic will; this cannot be denied. They therefore perceive certain connections that exist, and at most, such connections are still perceived by some other orders, which, in turn, are fiercely opposed by the Jesuits. But this significant element, which brings reality into shadowy thinking, is what makes the Jesuit a different kind of human being than the people of modern civilization,

who think only in mere shadows and are therefore essentially asleep, because thinking does not engage their organism, because it does not vibrate in their blood, because it does not truly permeate their nervous system.

I believe no one has ever seen a gifted Jesuit become nervous, while modern scholarship and modern education are becoming increasingly nervous. When does one become nervous? When the physical nerves assert themselves. Then something asserts itself that actually has no right to assert itself physically, because it is merely there to transmit the spiritual. These things are intimately connected with the perversity of our modern educational system, and Jesuitism, from a certain point of view—a point of view that we must resolutely oppose—is something that moves with the world, even if it moves backward like a crab. But it moves; it does not stand still, while our science, as it is commonly practiced today, fundamentally fails to engage the human being.

... If I may point something out to you, I must say: I have often expressed how it constantly pains me that this modern man, who is capable of thinking about everything imaginable, who is so incredibly intelligent, yet is not truly and fully engaged in the present moment, does not see what is happening around him; he simply doesn't see what is going on around him, he doesn't want to participate. It's different with the Jesuit. The Jesuit, who brings the whole person into active engagement, sees what is vibrating through the world today. (29.4.1921, GA 204).

... What I want to convey in just a few words is that the entire difficulty rests on the following: the whole youth movement arose from the needs of the individual, and its only binding force is what resides in the hearts of those individuals. This is not the case with the Catholic youth movement. Namely, all movements that truly strive towards the future do not have the same opportunities today as the Catholic youth movement, which, with immense certainty of purpose, safeguards something that is firmly established through the development of humanity, through tradition, and so on.

The youth movement must be decentralized. The Catholic youth movement is entirely centralized. And the greatest danger that exists is falling into the very foundations of Catholicism itself. You shouldn't take this so lightly! Imagine a movement arising that says: We want to be good Catholics, we want to do everything to lead people back to a vibrant, active Christianity, we want nothing to do with the Jesuits. — To someone hearing this, it might seem reasonable. But only someone who understands the situation can grasp the perspective that such a movement can be well-organized, with all its programs against the Jesuits, but that all of this could be orchestrated by a Jesuit priest. For it is entirely within the Jesuits' program to create their own opponents. You will hardly believe that many fall for this. But look at the Young Catholic movement; it formed many years ago against Jesuitism, and after only fifteen years, it was already sailing along with them. This is something that doesn't need to deviate from their program at all.

If you don't realize that the Jesuit is calculating with the most powerful of his opponents and is thus, in a certain way, being generous, you will never be able to see clearly. Otherwise, you would see that one cannot be too cautious with regard to the Catholic youth movement as such, lest one be drawn into it. I had good acquaintances who, at the time, stood on the same ground as I did. But when I meet one of them again today, I notice that a large number have fallen under the spell of the Catholic Church. The spell of the Catholic Church is so powerful, and the Catholic Church has an enormous power of attraction. And when you consider all of this, you must always be prepared for a trap. That is why I believe that you will only make progress if you maintain the absolute independence of the Catholic youth movement. You must be clear that all strength depends on finding absolutely uninfluenceable people, of whom you are certain that they have no ulterior motives. You won't find any clear labeling among the Jesuits; you won't find them being completely straightforward with you. I'm only telling you this to characterize the situation and to make you aware that you could put your cause in jeopardy if you are lenient towards the Catholic youth movement,

which is now also railing against Jesuitism. But you should look at these people again after fifteen years; then you will see which side they have ended up on. (8.9.1921, GA 217a).

... Isn't it true that we've seen the worst consequences arise from the lack of freedom in spiritual life—I mean, from social unfreedom? Just consider that it wasn't so long ago that people seriously debated whether or not to tolerate the Jesuits in the German Empire. Now, that's something monstrous, to even discuss a question of spiritual life from a political standpoint. You wouldn't expect me to have a single word of praise for the Jesuits, of course, but politically, no kind of spiritual movement should be suppressed in any way if we want to make progress in spiritual life in general. What did they achieve by politically fighting Jesuitism in Germany? To the same extent that they fought Jesuitism politically, to the same extent the capabilities of the opposing side increased. Jesuitism is very shrewd; it has extraordinarily significant individuals working within it. If you want to fight it, you must also develop sharp spiritual capacities. I must say, any kind of suppression of free spiritual life leads to a suppression of spiritual life in general. We should never think of binding, restricting, or anything of the sort, our opponents in the realm of spiritual life through political measures; only in this way is it possible to truly make progress. ... (7.10.1921, afternoon, answer to questions, GA 343).

... Study everything that, on the one hand, flows from the pure thought of Evangelical Protestantism from north to south, but which then leads to the wildest warlike entanglements, and study that which comes up as countercurrents from the south, which in turn leads to further warlike entanglements. Study, for example, the Evangelical Protestant movement with its main north-south direction and the Catholic Jesuit movement with its main south-north direction:

there you will be able to study the interplay, the complex interaction, of what is happening on Earth as a reflection of the higher spiritual struggles of the supersensible realm. (17.3.1923, GA 222).

... **Little** value was placed on the idea that a person should acquire knowledge as a science; **much more** importance was given to the ability to move, speak, think, and calculate properly. However, the idea that one should absorb any pre-existing truth was considered of lesser importance. Therefore, the entire cultural and civilizational perspective developed around people's outward appearance, actions, and self-presentation. People were proud to have individuals who could present themselves eloquently and who could, in general, make a good impression.

The cultural movement that preserved this tradition into later times, indeed to a certain extent even to this day, is Jesuit education, which, when it was established, and still in the 18th and even in the first half of the 19th century, aimed at training people, one might almost say, to develop strong wills and to send them out into the world as such. That was essentially the goal of Jesuit culture. And only in the course of the 19th century did the Jesuits introduce practical subjects into their curriculum, so as not to fall too far behind others. Thus, the Jesuits cultivated energetic, strong characters; so much so that today, even those who are opposed to Jesuitism are compelled to say: If only we could produce people with such a sense of purpose, producing them for good, as the Jesuits did for the decadence of humanity! (24.7.1924, afternoon, GA 310).

And yet another case can be raised, especially in today's times, where certain things are once again emerging very aggressively from the background of existence: Let us consider a personality like that of Ignatius of Loyola, who died in the 16th century and was the founder of the Society of Jesus, the Jesuit order.

If one considers the remarkable fate of the Jesuit order, one must surely ask the question:

In what way did Ignatius of Loyola live on in historical development after he had passed through the gate of death, and if he has indeed returned, in what way does he continue to live on?

These are the kinds of questions that, if they can be answered, are certainly suitable for shedding light on the historical background of many of the events that have taken place.

For example, an intuitive glance back leads us to a soul that, in the period not long after Augustine, was educated in North African schools, just like Augustine himself. This individual, whom I am referring to as belonging to approximately the 5th century of the Christian era, was able to become acquainted in Africa, in those very schools that Saint Augustine also attended, with everything that emerged from Manichaean scholarship, from what stemmed from profound Eastern wisdom, albeit wisdom that had been modified in later times. This individual then, in the course of their life's journey, came to Spain, and there absorbed what could be called early Kabbalistic teachings—Kabbalistic teachings through which one gains an overview of great connections in the order of the world. Thus, this individual, in Africa and Spain, was endowed with an extraordinarily broad perspective, but at the same time with a form of knowledge that was partly in decline and partly still flourishing, which therefore, in a certain respect, deepened the soul while also leaving it somewhat unclear.

This personality, after passing through the gate of death, but also having traveled extensively beforehand, came into contact, as a consequence of its karma, at a specific point between death and a new birth, with a particular genius, a special spiritual being belonging to the world of Mars.

You see, it is the case that in the time between death and a new birth, a human soul, together with other human souls with whom it is karmically connected, spiritually develops its future karma, which it then incorporates into its subsequent earthly lives. But not only other human souls participate in the development of this karma, but also beings of the various spiritual hierarchies, who receive tasks precisely through what the soul in question brings with it from previous earthly lives.

And so this soul, of which I am speaking here, through what it had absorbed, done, thought, and felt in previous earthly lives, particularly in the decisive earthly life that I have just briefly described, was brought, during the karmic development of its next life, into proximity with a spiritual being belonging to the Mars spheres. There, it first acquired a strongly aggressive disposition, but on the other hand, also an extraordinary eloquence, for everything that ever enters into language is prepared in the cosmos by Martian beings and placed into people's karma. Whatever eloquence or linguistic artistry appears in a person's karma always stems from the fact that the individual, depending on their karmic experiences, has come into proximity with Martian beings.

This personality I spoke of, this individuality, which had now come into close proximity with a particular Martian being—a Martian being that began to interest me immensely when I encountered it in connection with this human soul—this individuality then reappeared in the 18th century as Voltaire. Thus, Voltaire carried within him everything I have described about the North African and Spanish people from a previous earthly life, but he carried it in a transformed way, so that the shaping of his karma had occurred with the help of this Martian being, this particular Martian genius.

If you consider Voltaire's great eloquence, if you consider his lack of conviction in many matters, if you focus not so much on the content of what he wrote, but rather on the overall attitude and demeanor of his work, then you will gradually understand how Voltaire became who he was under the influences I have just described to you as his karmic influences. And when one sees how Voltaire carried over from previous earthly lives his aggressive nature, his eloquence, his tendency to mock so many things, his occasionally veiled insincerity, yet also his great enthusiasm for further truth—when one considers this on the one hand in relation to previous earthly lives, and on the other hand connects it with this Martian being, then both Voltaire himself, but even more so this Martian being from an occult perspective, begin to become truly fascinating.

Investigating this Martian entity became a specific task for me at a certain time. And through this Martian entity, the following was illuminated, namely, what earthly events are. In history, we notice the remarkable figure of Ignatius of Loyola, the founder of the Society of Jesus: Ignatius of Loyola, who is initially a soldier, is struck down by a serious illness, and during this illness is driven to various spiritual exercises, through which he fills himself with inner spiritual strength and is able to set himself the task of saving the old Catholic Christianity against the spreading Protestant movements. This Ignatius of Loyola, who succeeds in founding the Jesuit Order within himself with the help of the very forces he possessed precisely because of his wounded leg—and that is the interesting thing—the order that, in the strongest way, translates occult exercises of will into practical religious life, which, in a magnificent way—regardless of how one might otherwise feel about it, that's not the point—but which, in a magnificent way, in a purely material sense, through willpower training, seeks to represent the cause of Jesus on earth, and thus founds this Jesuit Order.

Anyone who delves into the life of Ignatius of Loyola will inevitably develop a certain admiration for this remarkable life. And if one approaches the matter with an intuitive, almost mystical perspective, one grasps something truly significant.

This Jesuit order was founded by Ignatius of Loyola, an order that immerses Christianity most deeply in earthly, material life, but does so with powerful spiritual force. This Jesuit order has a rule that is utterly repulsive to modern people, but which in many respects represents its greatest strength. Besides the usual monastic vows, the spiritual exercises, and everything else that prospective Jesuits must go through to become priests, the order also has the rule of unconditional obedience to the Roman Pope. Whatever the Roman Pope demands, there is no questioning within the Jesuit order about what one should think about it: it is carried out because they are convinced that higher things are revealed through the Roman Pope, and that in unconditional obedience to Rome, they are carrying out the command of this higher power.

This, although a questionable matter, represents a selflessness inherent in the workings of Jesuitism, which in turn signifies an enormous strengthening of power; for everything a person does with immense effort and intensity in service to a cause, not out of emotion, generates tremendous strength. This strength operates, so to speak, in the lower realm of the material, yet it is a spiritual force. It is something quite unique.

And now, when one examines these strange, striking, and magnificent phenomena, one comes to the conclusion that this same genius from Mars, of whom I have spoken to you, the one who underlies Voltaire's life, is the very same genius who, through supersensible influences, accompanied the life of Ignatius of Loyola from the moment Ignatius of Loyola passed through the gate of death. Ignatius of Loyola's soul was constantly under the influence of this Martian genius.

Immediately after Ignatius of Loyola passed through the gate of death, his experience was quite different from that of other people. Other people, by not shedding their etheric body immediately after death, but a few days later, have a brief review of their earthly life before embarking on their journey through the spiritual world. Ignatius of Loyola had a long review. It was precisely through this particular kind of spiritual exercise, which arose in the soul of Ignatius of Loyola, that a particularly intense connection was formed with the genius of Mars, because a kind of activity, a kinship, an elective affinity existed between this genius of Mars and what was happening in the soul of this ailing warrior, this warrior who had been confined to bed by a foot ailment and had transformed from a warrior into a man who could no longer use his leg.

All of this had an incredibly powerful influence, and if one considers the whole person, one can understand this. And this connected Ignatius of Loyola with this Martian genius, whom I, however, came to know through a different path. And what developed through this connection made it possible for Ignatius of Loyola to experience this profound life review, which otherwise people only experience for a few days after death; it continued without interruption.

Ignatius of Loyola remained in this review of his earthly life and was thus able to provide a retrospective connection for all those who followed him in the Jesuit Order. He remained connected to his order through this review of his own life.

In this retrospective view of Ignatius of Loyola himself, the forces that held the order together were formed—forces so extraordinary that they also shaped the extraordinary fate of the Jesuit order: submitting to the absolute obedience of the Pope, despite the Pope's suppression of the order, and despite the numerous persecutions. But everything that the Jesuits themselves accomplished in the world was also brought about by this peculiar connection that I have just described.

Now this example reveals something else, something that sheds a truly brilliant light on certain historical connections. You see, after Ignatius of Loyola lived, he actually remained close to the earthly realm, for one remains close to the earthly realm when one has this kind of retrospective view. If this retrospective view expands, it cannot, however, extend over many centuries, for if it does extend over long periods of time, it is something quite abnormal—but abnormal things do indeed always occur in the context of world events. And so, relatively shortly after his earthly life, Ignatius of Loyola reappeared in the soul of Emanuel Swedenborg.

This is something extraordinarily striking, but at the same time, something extraordinarily illuminating. Consider the dazzling historical light that is shed here: the Jesuit order continued to exist; but the one who held it together up to a certain point had become someone entirely different, appearing as the individuality of Emanuel Swedenborg. Thus, through Emanuel Swedenborg's spiritualization, the Jesuit order was guided by completely different impulses than those of its original founder. In the course of historical development, we see the founders of a movement, those personalities who were deeply connected to it, separating themselves from these movements when we trace the karmic trajectory, and these movements then passing on to entirely different forces.

So we learn that it makes no historical sense whatsoever to speak of the present-day Jesuit order as if it were still directly linked to Ignatius of Loyola. External history may do this. But inner understanding cannot, because it reveals how the individualities separate themselves from their movements.

Thus, some historical phenomenon is attributed to this or that founder based on its outward course; but if one knows the later earthly life of the founder, and knows that he had long since distanced himself from the phenomenon he historically founded, then the whole story, as it is presented, simply loses its meaning for many aspects, if one truly wants to grasp the occult facts that lie behind it in the karmic evolution. That is one point.

The other point is this: The soul of Ignatius of Loyola, of Swedenborg, now entered an organism that had acquired its mental health, its extraordinary mental health, through the leg ailment of Ignatius of Loyola in its previous life. And so, this soul, which had always remained close to the earth, could not initially fully immerse itself in the earthly body that was now given to it in Emanuel Swedenborg. The body remained such that, until his forties, Emanuel Swedenborg possessed only an extraordinarily healthy body with a healthy brain, an extraordinarily healthy etheric body with a healthy organization, and a healthy astral body. However, while developing the highest scholarship of his time with these organizations, it was only in his forties, after the development of the ego, when he entered into the development of the spirit-self, that he came under an influence that had been somewhat suppressed during the first forty years of Swedenborg's life; he came under the influence of that same Mars genius of whom I have already spoken; and this Mars genius, with all the spiritual knowledge of the cosmos that he now possessed, spoke. For it was he who now spoke through Emanuel Swedenborg.

And so the brilliant, magnificent, ingenious describer of the spirit world—albeit in images that are questionable—appears in Emanuel Swedenborg, as the great spiritual will of Ignatius of Loyola is transformed in this way.

It's always the same: when you investigate the concrete karmic connections,

something striking usually emerges. What people often speculate about regarding repeated earthly lives is simply "speculation." When things are truly and precisely investigated, the results are usually extraordinarily striking; for what actually constitutes karmic evolution, progressing from one earthly life to the next, is fundamentally very, very hidden beneath everything that a person experiences between birth and death.

I wanted to present this example to you using a well-known figure so that you can see how hidden that which karmically flows from one earthly life to the next can be. However, it is only by exploring this hidden aspect that the true explanations emerge.

Take a look at the life of Emanuel Swedenborg; you will find explanations for everything everywhere, if you understand the connections I have been talking about. (24.8.1924, GA 240).

There are already people today who are educated in a certain sense in an apocalyptic way, but they are educated apocalyptically in such a way that they receive a form of will training that is specifically oriented towards the Roman Catholic Church: these are the Jesuits. There is something strongly apocalyptic in Jesuit education, particularly in the Jesuit spiritual exercises. The Jesuit exercises contain a training of the will that is always fundamental to the contemplation of the apocalyptic.

The cultivation of the will is therefore what must be considered above all else by anyone who takes a genuine priesthood seriously today in the sense of Christian renewal. He must understand the Apocalypse so that he can see in it the correct impulse for the will, while in fact a very one-sided impulse for the will was given by Ignatius of Loyola, admittedly in a magnificent way, but in an extraordinarily one-sided way. Today this has already hardened into something Ahrimanic, but precisely in considering Ignatius of Loyola, it becomes clear how wrongly we view the world if we do not understand it from a spiritual-scientific perspective. People still attribute the current development of the Jesuits to Ignatius of Loyola. But that is not correct.

Ignatius of Loyola had long since returned in a new incarnation and had thus, of course, completely detached himself from the earlier movement. He lived again as Emanuel Swedenborg, and the development of the Jesuits has since then sailed completely into the Ahrimanic realm; it no longer connects with Ignatius, but is now active in an Ahrimanic sense. There you have, I would say, the shadowy counterpart of what you yourselves must cultivate within yourselves by, as I have said, incorporating the apocalyptic into your ego, so that your ego becomes the sum of active forces that are themselves apocalyptic. (9.9.1924, GA 346).

Those circles that conceal everything, and even today still try to conceal what is truly connected to the fate of Kaspar Hauser, are the members of the Western lodges and the Jesuits, who have demonstrably been collaborating in their top organizations for more than 150 years, specifically since January 1802. These groups do not want it revealed what they orchestrated as an experiment, a large-scale attempt to separate that individuality from its purpose through their experiment, to keep it in an intermediate realm. The ego of this being was not to be allowed to fully permeate its body; it was to remain outside, in an intermediate realm, neither pure spirit nor pure earthly human, distracted from its tasks and remaining as if in spiritual exile—that is, to form a body, but unable to actively inhabit it as a fully conscious ego. This experiment, however, failed, and that is why Kaspar Hauser had to die. They had to witness how their experiment achieved precisely what they sought to prevent: the awakening of the individuality, indeed, its awareness of reincarnation and karma. But this was precisely what was not supposed to happen.[9]

Always bear in mind, however: the Jesuits have taken away religiosity, piety, from humanity; they are completely identical with the Roman state power.

[9]It is a curious and little-known fact that Friedrich Horn, who belonged to the group of murderers responsible for the death of Kaspar Hauser in 1833, helped Pope Pius IX, a friend of the Jesuits, escape from the Vatican in 1848 to avoid the enraged populace, an act that earned him a lifelong pension. Thanks to this rescue, Pius IX was later able to proclaim, among other things, the dogma of the Immaculate Conception and papal infallibility (See: Fritz Klee, "New Contributions to Kaspar Hauser Research," new edition, Basel 2016, pp. 119f.).

The struggle, that is, the sin against the spirit, is their instrument of domination, the only sin of which Scripture says that it will not be forgiven. And yet the spirit cannot be completely eradicated, but only a few will carry it into the future... The struggle against the spirit has always been and continues to be the underlying force behind all external events. (Alleged statement by Rudolf Steiner on March 3, 1925, to Count Ludwig Polzer-Hoditz. Published by Peter Tradowsky: "Kaspar Hauser or the Struggle for the Spirit," Dornach 1983, pp. 104, 275. Also partially reprinted in GA 265, p. 453).

... Isn't it true that there's a certain hierarchy when it comes to lying? The churches come first, the press comes second, and then the politicians come third. This is presented quite objectively, not out of any emotion. The enthusiasm for lying is fostered by things that can only be acquired through an upbringing within the church. The enthusiasm for lying in the press is brought about by social conditions, and in politics, lying is really just, I would say, a continuation in civilian life of what is quite natural in militarism—with which politics is closely connected. If you want to defeat an opponent, you have to deceive them. The entire strategy is based on this; you have to learn to deceive. It's a system. This is then transferred to civilian life through the close relationship between militarism and politics. But there it's a method, while in the other two categories, the press and the representatives of religious denominations, it's an enthusiasm for lying. (Answers to questions, January 2, 1921, GA 338).

Karl Heise

The Catholic Onslaught against Occultism and its Profound Influence on the General Life of Nations

"There was the serpent, which was probably similar to the one that once offered Eve the bitter fruit..." (Dante, "Purgatorio," Canto 8).

Only when one has had the opportunity to read one of the most sordid "works" that are currently being disseminated as "good books" everywhere where, after the collapse of the world, a healthy inclination towards the reawakening of human conscience and human spiritual life timidly emerges, and where people are beginning to understand that a healing of the world can only come about through a Christianized occultism, only then does one truly recognize the danger into which our time is so readily sailing.

I am referring to the book by the Catholic priest Max Kully, distributed throughout Switzerland, Germany, and Holland, etc.: "The Secrets of the Temple of Dornach" (Basel 1920, 2 volumes), which, under the guidance of the Dutch papal supporter Dr. K. H. J. de Jong, is making its way through vast regions, inciting opposition against occultism. The book's underlying message is service to Rome: "It is now necessary to create new preconditions for the successful fulfillment of the world mission of the Catholic Church," to quote a phrase from the Jesuit journal "Stimmen der Zeit." Father Kully shuffles the cards in the most colorful way and then lays them out like a disreputable fortune teller, arranged in such a way that even the expert feels a shiver down their spine, while the uninitiated, unfamiliar with the practiced tactics, are inevitably caught in the wide-ranging net of Jesuit deception. The aim is to instill fear in people regarding a profound exploration of the true mysteries of the human soul, and the "cards" are laid out as if only horror and terror could arise from Kabbalism, Gnosticism, Manichaeism, and similar doctrines, because true knowledge of these things could diminish the power of the papacy.

Jesuit aspirations for world domination are once again striding across the world with seven-league boots. The endeavor is to create an inter-parliamentary entente between the clerical parties of all the world's states in order to "give greater emphasis to their influence in a manner consistent with the principles of Christianity." To prevent the possible consistent application of "karma," "reincarnation," "catharsis," "sevenfold human nature," "spiritual Freemasonry," "occult medicine," and sound philosophy to daily, practical life, Pastor Kully must rally defenders of the faith around him everywhere and, in the most vehement manner, using language entirely unbecoming of a priest against Theosophy and Anthroposophical spiritual training. Superficially, his harsh polemic is directed specifically against Dr. Rudolf Steiner. However, if one opens one's eyes, one recognizes that Pastor Kully is merely a servant. And wants to be a servant, of a systematic strangulation, emanating from Rome, of all occultism. A system of strangulation directed against all aspirations for divine truth, as was already practiced in the time of the upright and resolute Archbishop of Mainz, Rabanus Magnentius Maurus (in the age of Charlemagne and Louis the German). Hrabanus Maurus attempted, with all the ecclesiastical means at his disposal, to protect the "German Church" from the then already so pernicious and corrupting Roman influences.

The unrestrained struggle against Rudolf Steiner, which we now see erupting everywhere,[10] has its ultimate and true origin in two sources: on the one hand, in the occultism nourished by the Anglo-Saxon and Romance spirit, and on the other hand, in Jesuitism, which sows discord among humanity. Western occultism, which has gained enormous traction in German-speaking countries— only a few of us occultists have a truly clear understanding of this — sees in Rudolf Steiner

[10] On New Year's Eve, the outwardly visible life's work of Dr. Rudolf Steiner, the Anthroposophical University, known as the "Goetheanum," in Dornach, Switzerland, was completely destroyed by arson. This act was preceded by multiple threats to destroy the building by fire, so that a special local anthroposophical fire brigade had to be established shortly before the arson attack!

its natural enemy because Steiner raises the banner of truth so high that it should actually be visible to the whole world and recognized for its true nature. However, Western occultism reveals, not least, a tendency towards world hegemony, and moreover, it has become deeply intertwined with the most superficial materialism. Of course, one can only know this if one does not shy away from the work and effort required to seriously engage with the pressing issues of the present day, among which occultism stands out as a significant concern. Western occultism, which sees itself as drawing on the traditions of the oldest times, but which has long since succumbed to a steadily increasing degeneration, knows how more and more human souls today see occultism as the only lifeline within a rapidly advancing culture of decline, and it adapts accordingly in order to continue to exert its centuries-long—imperceptible to the vast majority of humanity—influence of world domination, which has always had political ramifications. Countless are the veils of divine truth that have been spread over humanity in order to make millions of people of all nations subservient to selfish interests. And the deception that is foisted upon the general public is then described as the supposed "unveiling of Isis," as the alleged awakening of secret, latent, and still dormant forces within the individual. This is followed by a spiritualist charade, pseudo-astrology, and other harmful enticements to achieve "wealth and success through occult means." Countless are the searching, tormented, and greedy souls who fall for this deception, to the misfortune of the Central European peoples, who truly need a different kind of salvation from their misery than sailing from Scylla to Charybdis. In German lands, a multitude of charlatans have gathered, either propagating or imitating this Western occultism. From all these pseudo-occultistically guided and directed groups, who perceive Rudolf Steiner, as the bearer of the purest spiritual wisdom, as their opponent—even though Steiner had neither the time nor the inclination to concern himself with this occult nonsense—one side of those who harm occultism is formed.

Crude materialism is the driving force here. On the other side—and this is what concerns us today—is the Jesuit-infected Catholic clergy, who, fearing for their power, send their henchmen against Rudolf Steiner because Steiner based his entire and comprehensive occult teaching method on a fundamentally and exclusively spiritualized Christianity: a Christianity that strives for the improvement of all social life through individual freedom. It is precisely in this that Catholicism, anchored in the ancient Roman code, opposes him; and, most strangely, all Protestant power aspirations follow suit, in reality only strengthening Roman power politics. It would be easy to show how, ultimately, even a Pan-Germanism based on apparent ideals has been ensnared by Jesuitism against Rudolf Steiner and thus, in the final analysis, against all occultism striving for the highest truths. It is only in this latter spirit that much of the anti-occultist sensationalist literature can be understood at all.

For many centuries, the Catholic Church has practiced this activity. The suppression of the old Agape communities, the persecution of the Albigensians and Waldensians are just a few examples. The persecution of inconvenient truth-seekers is carried out by the papal curia in every conceivable way. Thus, we witness the interesting spectacle in our day that the Church, while invoking the will of Leo XIII, is pursuing a policy of "democracy" inaugurated by him across the globe, while simultaneously, through its outposts—we will leave the details aside—it is also using national, monarchically-oriented aspirations to dig a grave for occultism. Pan-Germanism, which thereby reveals a very unpleasant side that it itself did not even strive for, does not realize how it has been ensnared. The German Center Party itself is busily at work. Last year's trip of Don Sturzo, the founder, general secretary, and leader of the Italian Catholic People's Party, to Germany to strengthen the "interparliamentary-clerical entente," is another link

in this great will to destroy good occultism.[11] Even the recently deceased Pope Benedict XV officially renewed the decree of destruction against theosophy, which amounts to a most emphatic veto against any free spiritual life. For a truly free spiritual life cannot be championed with so much courage and truthfulness from any other quarter as from the theosophists and occultists, because they possess an infinitely more diverse body of knowledge than all their opponents combined. Only on a free spiritual life, however, can the future of humankind be built; A stifled spiritual life will bring the "decline of the West," as preached by Oswald Spengler, even closer to becoming a visible reality!

In practice, we are witnessing the undermining of spiritual life by the Pope's henchmen once again, most recently in the publication of the "Holy Scriptures of the New Covenant" by the Cistercian scholar Dr. Nivard Schlögl, who translated the New Testament from the original text and is being praised for his Jesuitical work by Protestant and liberal German newspapers. In contradiction to all sound occultism, Schlögl teaches, thereby destroying the individuality of man: "As finite beings, we cannot possibly receive the infinite spirit!" For this arch-priest of Jesuitical nihilism, man possesses only a soul and sensory life; nothing of the spirit of God dwells within him. It is from this "understanding" that he translates the words of Christ and his apostles.

Another example of the "practical" undermining of spiritual freedom by the Catholic clergy is the initiative of the head of the Swedish Catholics, Bishop Bitter, against the textbooks of the Swedish public schools; a case that has repeatedly found parallels in Germany and Switzerland. This initiative aims to erase the historical facts of the Kulturkampf against the Jesuits,

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[11] Don Sturzo also did not let the opportunity pass to visit leading European politicians during the Genoa Congress in April 1922, in order to demonstrate how this "latest generation" is keeping its eyes wide open everywhere. ...

to reinstate the cult of saints along with all its forms of self-mortification[12], and ultimately to advocate for the sale of indulgences, which has been practiced since the time of the frivolous, unbelieving Pope Leo X. Leo X loved the arts and sciences and the ancient languages. In order to pay his painters, musicians, and writers and to complete St. Peter's Basilica (I), he introduced the sale of indulgences, against which Martin Luther railed in his 95 Theses on October 31, 1517, from the castle church in Wittenberg, later following it up with his polemical work "The Papacy in Rome, Founded by the Devil." Thus, historical falsification and intellectual deception of the entire Swedish people, and consequently also of the other Nordic nations. The endless tragedy for all the peoples of the earth that would result if such initiatives as those undertaken by Bishop Bitter were successful can be deduced from the single fact that all our European historiography suffers from the fact that, from its very beginning, it was written by precisely those priests and monks whose serious and sole endeavor was to prevent the true and essential aspects of ancient and medieval history from reaching posterity, so that in truth we do not experience any serious and truthful historical scholarship in our schools—up to and including universities. But because it is precisely occultism that strives for the truth at all costs – for the general public and serious scholars alike – that is why it incurs the anathema of the Church!

Generally, even in occult circles, there is a profound lack of awareness regarding the immense influence that Jesuitism has exerted on the shaping of public life throughout its existence and continues to exert today more than ever. Many occultists and theosophists are content to merely indulge in sentimental musings over afternoon tea. They are unconcerned with real life! But how

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According to the French abbot Boileau, the "ancients," i.e., the early Christians, the first Church Fathers, anchorites and Chremites, were completely ignorant of self-flagellation for the spiritual emasculation of mankind. In relation to this kind of self-uprooting, too, there was a need for the papacy and the Jesuit schools. Cardinal Damian, who wrote around 1047 or 1056, also did not yet know of self-mortification.

can one be true to one's cause if one only knows it superficially? Precisely because they do not delve into the depths themselves, their opponents can even use our own journals to argue against true occultism!

And, to point out some facts, who would know that it was a Jesuit, the moral theologian and philosopher Francisco Suárez (1548-1617), who must be considered one of the inaugurators of so-called historical materialism?[13] Or who would know that the Jesuit journal "Voices of the Times" pointed out in lengthy articles in 1918 that the Church forbids performing spiritual exercises that allow for genuine insights into the higher, spiritual worlds? The Church forbids occultism today for the same reasons that it suppressed the research of Galileo or Copernicus, etc., in earlier centuries. It is well known that the Catholic Church only permitted the study of Copernicus's teachings at the end of the third decade of the 19th century. Therefore, it should certainly not be a matter of indifference to any true occultist—if he believes at all that occultism has a world mission to fulfill, and it does—that the Church forbids man from consciously awakening those forces within himself that lead him to the divine. Since the Eighth Ecumenical (i.e., general) Council in Constantinople in 869-870, it has been forbidden for any Catholic to believe that man carries anything of a spiritual, i.e., divine, substance within himself. Therefore, anyone who today assumes that a spark of paternal spiritual essence is contained within man is considered a contemptible heretic by Catholics.

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[13] The Catholic Weismann, in his biological views, for example, adhered to the completely materialistic-mechanistic worldview, believing that the entire fully developed organism was already contained in the germ cells (plant seeds, eggs, etc.), and that therefore nothing individually unique was added. However, in the case of the sea urchin egg, to give an example, the peculiar fact arises that the cleavages that occur in the sea urchin egg lead to a situation where, if the egg is split, the result is not two halves or four quarters or eight eighths of the egg, but rather that each resulting part develops into a complete egg. According to the Jesuit Weismann's view of the mechanical nature of the germ cell, only half and quarter organisms, etc., should be able to develop, while in reality, complete organisms always form.

For Jesuit teaching dictates that God in his essence has nothing to do, in a substantial sense, with the soul of man, although a purely philosophical view must recognize the divine primordial or paternal spirit as the substance of the soul. The consequence of such a blockage of the path to the highest God can naturally be none other than a descent into brutal materialism and—for us Europeans—the downfall of Western civilization into crude barbarism, in the sense of Oswald Spengler. ... No wonder, then, that the German ex-Chancellor (the Catholic) Wirth's final conclusion is: "Germany's last source of strength is the (materialistic) economy; this alone remains to us" (Wirth's speech at the Trade Congress on January 18 [1922] in Berlin). Wirth, as a proponent of Roman Catholic ideology, cannot appeal to the German spirit, which, through healthy occultism (anthroposophical spiritual science), would be able to express something more than "mere economics," especially in light of Germany's terrible predicament at the hands of its adversaries; he cannot appeal to this German ideal of a worldview.

And again, there is something that is almost completely unknown within our occult circles, although I have pointed it out emphatically in my two books "Entente Freemasonry and the World War" (Ernst Finckh Publishers, Basel) and "Occult Lodges" (Max Altmann Publishers, Leipzig), namely, that the "Society of Jesus"—commonly called the "Jesuit Order"—is itself an occult secret society! And precisely because this "Society of Jesus," founded by Ignatius Loyola, was entirely based on occult principles. In Lenning's "Encyclopedia," it is explicitly stated that the Jesuit Order was founded on a precise knowledge of human nature, including the etheric and astral bodies, which, however, can only be achieved through occult training. That is why the Jesuits pursue that serious and genuine occultism that a certain Pastor Kully is trying to discredit through his defamatory writings.

The occult technique of the Jesuit order aims to intervene in the emotional life (Gemütlebens) of people in such a way that the astral body, as the carrier of intellectual life (Gemütlebens), is diverted from its true purpose. The meaning of human evolution is to shape the sentient, intellectual (Gemüt), and conscious aspects of the soul, which want to become alive within us and which are based on the astral body, in such a way that our ego learns to utilize these three soul qualities in the most perfect way possible, so that will, feeling, and thinking (Vorstellung), and thus simultaneously the lower body (solar plexus, etc.), heart, and head, become useful instruments for the divine spirit incarnated in the human body. However, as Lenning (Mossdorf) states, the Jesuits became the inventors of "probabilism," according to which "anything is permitted" as long as "it is probable that something is permitted." By elevating this way of thinking, which does not rely on certain knowledge of the truth but only on probability, to one of their highest principles, these creators of probabilism hinder the development of the human astral body and thus the entire future evolution of humanity. Probabilism allows for the shaping of Catholic rituals and sermons, etc., in such a way that, for example, the ritual acts directly on the astral body, hindering, restricting, or even eliminating clear thinking and imagination in the individual. In this way, the participant in the ritual or the listener to a lesson or sermon is lifted out of their own self and becomes a plaything of whoever is performing the ritual, etc. The real result is the unconditional submission of the individual to the power of the Church and the political aims of the papal curia. That people who have been "softened up" in this way through decades of manipulation in the church, school, and home, and even through numerous state institutions[14], can be guided and directed indirectly and directly through thousands of invisible channels, hardly requires further proof. Some political observations,

[14]A South German occultist writes to me, describing how the Jesuits are using state authorities to conduct private investigations in factories and gain influence over political, religious, and civic life. He claims this has only been achieved to the extent described, and with the desired success, since Germany "rose" to become a republic.

that will be made later will demonstrate the far-reaching implications of the papal tyranny, which is steeped in demonology, although these matters will only be touched upon briefly, leaving it to the reader to develop the fleeting thoughts presented here.

Just as the Freemason is guided through the three Johannine degrees, the Jesuit is also led through three degrees, within which he learns how to construct and shape his speeches in order to make an impression on those he is assigned to influence – regardless of their social background, whether the broad, uneducated masses, or the higher echelons of politics and the most educated classes. As early as 1857, Max Ring described this excellent tactic of the Jesuits in his outstanding book "John Milton and His Time," showing how they managed to impose their will everywhere. There we learn to understand how easily the proud Cardinal Richelieu placed his foot on the necks of the noblest families, whose heads he had severed, as it pleased a Jesuitical power decree. There we truly grasp the terrible truth of the statement by the Jesuit Kenelm Digby: "Everyone is corruptible, if only one knows how to awaken and satisfy their ambition. ..." Kenelm knew what he was saying, for he was the son of a father who had "distinguished himself" in the Jesuit gunpowder plot against the occultist King James I of England.[15] And it was to the machinations of this very Kenelm Digby that the two English kings, Charles I and Charles II, succumbed in particular, the latter with the help of the Jesuit Louis XIV of France and his seductive sister-in-law, Henrietta of Orleans. However, all the schemes of Kenelm and the then Superior General Jakob Lainez, Loyola's friend and the true creator of the Jesuit order's statutes, as well as their accomplices,

[15] The Jesuit plan, to which Sir Everard Digby had lent both a willing hand and an open ear, was to blow up King James, along with his family and the members of the British House of Lords and House of Commons. Approximately 80 conspirators had supported this idea; however, the attack was thwarted at the eleventh hour by a secret message delivered to the king. James I had not fulfilled the hopes of the Jesuits—perhaps, as an initiate into the secrets of Eastern and Western occultism, he could not do so—and therefore he and even his Parliament had been condemned by the followers of Loyola.

Cardinal Barberini and his lustful mistress and celebrated singer, Leonora Baroni, proved ineffective against Milton, the great English poet. The intention was to make the poet a pliant instrument of the "Society of Jesus."[16] Since we are mentioning the French king, it can be added that the Jesuit habit found its way, through all sorts of possible and seemingly impossible detours, to the Bourbons as well as to Napoleon and the Bonapartes. Empress Eugénie was completely enmeshed in the interests of Loyola's disciples. But the eagle that rose from the old Frankish land of Charlemagne, the Habsburg eagle of the "apostolic kings of Austria, Hungary, and—Jerusalem," strangled itself in the Jesuit net with its own talons. ... From the vow of Emperor Ferdinand II of Austria, the champion of the Counter-Reformation and instigator of the Thirty Years' War in Germany ("I would rather rule over a deserted wasteland than over a land inhabited by 'heretics'!")[17], a nameless, centuries-old curse arose, which has found its provisional final manifestation in the complete collapse of a once most Protestant country.[18]

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[16] Nevertheless, the Catholicizing influence did not leave Milton, who was well-versed in occultism, untouched. His experiences in Catholic Italy and, in connection with them, his attendance at a religious-medieval theatrical performance in Florence, "Adamo Caduto by Andrini," which was reminiscent of Catholic mysteries and depicted the "seven deadly sins" acting at the time of Adam's fall in Paradise, transformed him into a man who never overcame the dichotomy of spirit and matter. Consequently, Milton, in his "Paradise Lost," also contributed to the fact that humanity is still mired in the dualism or conflict of "spirit and matter" or "good and evil," for Milton's Paradise is ultimately nothing more than the infatuation with the Luciferian principle in relation to the world of matter, which appears "evil" to him, thus preventing him from demonstrating the true reconciliation of Heaven (Lucifer) with Earth (Ahriman) through the redeeming Christ, who holds the balance between idealism (Heaven) and reality (Earth). This is ample proof of how much the world needs that healthy, worldview-reconciling spiritual science, which was so bitterly opposed by Kully, General von Gleich, and other outspoken servants of Rome.

[17](Cf. Germanicus, "Involuntary Confessions of a Jesuit Priest...", p. 4).

[18] Before the violent crackdown by the Jesuits (Counter-Reformation), Austria was nine-tenths Protestant!

Habsburg—yes, what did Habsburg actually still mean until the very recent past—until 1918? The entire configuration of Central Europe is connected to those old influences that, for many, many centuries, emanated from Rome, largely through Habsburg, which had its ancestral seats in Switzerland and Alsace, or rather in the Breisgau region. Many centuries-long disputes and murderous wars between the Welfs and the Ghibellines (or Nibelungs) are embedded in this Habsburg-Roman Catholic power structure. Even in the hours leading up to the exile of Charles I of Austria and Hungary to the island of Madeira, the old impulse of a Holy Roman Empire of the German Nation lived on in the hearts of all Habsburg crown wearers, lived on in them in such a way that medieval papal influence still prevented a free church and intellectual life in the Habsburg lands in the 20th century, and instead everything was done to lull souls into a state of mind that only Rome could utilize. Ultimately, this is what shattered the Austro-Hungarian-Slavic state. The shameful betrayal of Charles I (1918) of the German Nibelung alliance, and indeed the tragic conduct of Charles's reign, can only be properly understood in light of this old Habsburg power position.

A trinity arises from a meaningful contemplation of the world. And the Christian, once guided to inner understanding, expressed this by calling what revealed itself in his consciousness the "Holy Spirit." That which, however, sustains him in his subconscious, but which he cannot yet fully grasp or bring forth in its full power—because these overwhelming forces are so great and sublime that they can only touch and enrich his soul in moments of profound reverence—he designated as the "Son" or Logos. And that which manifested itself through nature—and again through living, visible humanity—this the individual sought to experience vividly within himself as the "Father Spirit." These three principles, which expressed themselves within humanity itself, corresponded to the profound veneration of a divine Trinity: Jehovah—Holy Spirit, Christ, and God, in a macrocosmic conception.

The later Roman Catholic Church, and even more so the "Society of Jesus," which praised and practiced unconditional obedience to the Pope, opposed the original spiritual initiation by the first teachers of the Christian faith. This continued until they defied the right-thinking Pope Clement XIV and, at the urging of even Catholic statesmen, were suppressed by the papal bull Dominus ac Redemptor noster on July 21, 1773—but they did not allow themselves to be truly dissolved... For the Protestant Frederick the Great of Prussia and the Protestant-born Catherine the Great, the German princess on the Russian imperial throne, as well as the Catholic-educated Elector Frederick Augustus I, "the Just," of Saxony—the latter, however, a mere pawn in the hands of his confessors—granted the "Society of Jesus" the right of residence in their non-Roman Catholic territories[19] despite the suppression of the order.

[19]We read in the work published in 1847 by Al. Duncker, Berlin, entitled "Ganganelli, Pope Clement XIV, his Letters and his Time," which is dedicated to the plenipotentiary minister of the King of Bavaria to the Holy See, Count Carl von Spaur: "After the Council of Trent (December 13, 1545 to December 4, 1563), the Jesuits' world position was "established." They pushed back Protestantism in southern, eastern, and western Germany, undermined its political significance in France, and ingratiated themselves in England. The education of youth was in their hands; at the courts they exerted dominant influence through confession and spiritual guidance. Their missions extended across distant Asia to China and Japan, across Spanish and Portuguese America; in Paraguay they founded a patriarchal republic, and in the West Indies they ruled. Never has an order had such power over Church and State." (p. 5). — Even during the Council of Trent, before 1563, the Louvain university professor Michael Bajus rose up against the Jesuits; afterwards, it was the Bishop of Ypres, Jansenius, and his student Jean Duvergier de Hauranne, Abbot of St. Cyran, who attacked the Society of Jesus in the most decisive manner and declared the unholiness of its members. Abbot Duvergier wrote to Vincent de Paul: "Once the Church was a mighty stream with crystal-clear water; now what seems to be the Church is only mud." The abbé who wrote this was thrown into prison by Cardinal Richelieu (the actual persecutor of the Huguenots under Louis XIII of France). Later, in 1675, it was primarily Blaise Pascal, who, among other things, advocated for the doctrine of reincarnation, who attacked the Jesuits. Another occultist and Kabbalist, Johann Reuchlin, who was persecuted by the Catholic Church and died in poverty, said of him: "Like a Gideon, Pascal came upon the enemy (the Jesuits)." Racine also opposed the Jesuits, while Voltaire, together with Frederick the Great, sided with them. How justified the opposition to the Jesuits was is attested to even by the Duke of Orléans, who said of Cardinal Dubois, his own tutor and "accursed seducer": Dubois "had long since become rotten to the core."

The beast is finally dead. First, it was the French Parliament that demanded the dissolution of the Society of Jesus on August 6, 1762. In the royal decree of Louis XV of December 1, 1764, which approved the dissolution in France, the Jesuits are accused of teaching common simony (i.e., the "trading" of ecclesiastical dignities and offices), blasphemy, desecration of the sacraments and church robbery, magic and sorcery (poisoning and witchcraft), dark astrology, irreligion in every way, idolatry and superstition, etc. According to Wilhelm Fischer, "Satanic Practices in the 17th Century," pp. 100ff., under the "Sun King" Louis XIV, the entire Catholic-Jesuit priesthood, including the princely mistresses and other court officials, must have been a single swamp of parasitism, poisoning, and black magic. Hundreds of ritual murders—however, not according to Hebrew ceremonial, which should be explicitly stated—must have been committed on newborns at that time, for the purpose of producing love potions, "inheritance powders," and the like, so that Louis XIV felt compelled to have the fate of no fewer than 442 defendants decided in a special court (called the Chambre ardente), of whom 36 were sentenced to death. However, the most guilty turned out to be so highly placed that their trial could not be initiated. The Jesuit church had probably served as a rendezvous more than once. Among those convicted of devilish magic were the abbots Guibourg, Mariette, and Tournet, the latter of whom was publicly executed for this reason. Louis XIV himself had more than once allowed himself to be used as a tool by the Jesuits. In 1767, Spain suppressed the Jesuits. In 1768, the Duke of Parma expelled the order from his lands, as did Emanuel Pinto, Grand Master of the Order of St. John, from the dominion of Malta. On December 10, 1768, three Bourbon courts formally demanded the dissolution of the order by a papal bull from Clement XIII (Apostolicum pascendi munus). But it was only his successor, Clement XIV, who pronounced the dissolution. The French philosopher and encyclopedist Jean d'Alembert, who resided at the court of Frederick the Great, tried in vain to convince his high patron, as well as Empress Catherine II, of the deceitful nature of the Jesuits: he repeatedly urged Frederick II to expel the "Jesuit rabble" from Silesia. Frederick the Great, however, had his own particular political interests, as did Catherine, which is why he protected the Jesuits against the princely courts of France, Spain, Naples, Parma, Portugal, etc., which were expelling the Society of Jesus. With the words, "I beg you not to give credence to the slanders being spread about the Jesuits," he repeatedly dismissed the philosopher d'Alembert. Finally, however, Clement XIV, on July 21, 1773, sealed with the "Fisherman's Ring" the document that suppressed the Jesuit order. In his relevant "Brief" Dominus ac Redemptor, Clement XIV points to the many complaints that had already been received by Popes Paul IV, Pius V, Sixtus V, Innocent XI and XIII, Benedict XIV, and Clement XIII from Catholic sources regarding the Jesuits. "Therefore, with mature deliberation, from certain knowledge and from the fullness of apostolic power, we abolish, suppress, and extinguish the aforementioned Society... in the fifth year of our pontificate."

The municipality of Sion in Switzerland did the same, until Pius VII, through the bull Sollicitudo omnium in 1814, restored the Jesuits to their full rights and declared the "abolition," which had been pronounced "ex cathedra," null and void, also "ex cathedra Petri." ... Incidentally, a year after the "abolition," the "pious" people of Lucerne had already "longed" for the Jesuits, and as early as 1580, Loyola's disciple, the diligent disseminator and first provincial of the Jesuit order in Germany, Canisius Petrus de Hondt, had succeeded in establishing a Jesuit college in Fribourg, Switzerland, which then extended its influence to Solothurn, from which canton today the most vehement persecutors of occultism descend into the arena. The restoration of the order took place because the new Pope, with regard to scruples of conscience, was just as "strict" as the "black robes" themselves. Furthermore, the purpose of the Jesuit order was the spread of the Catholic Church's power throughout the entire world, the extermination of all "heretics" from the face of the earth—thus, once again, the expansion of power—and the elevation of the Pope above all nations, which is the same thing for the third time!

The Jesuit occult practices deviated from the true path of initiation insofar as they created mental images (imaginations) of a "Jesus Christ" as a powerful king on earth, while Christ Jesus had explicitly stated that his kingdom was "not of this world" (John 18:36). Anyone familiar with the Jesuit exercises—and they are horrific for a free person who wants to live a Christian life out of the purest inner devotion to truth—will also recognize that, in addition to the loss of free will, to which the Jesuit is subjected from his novitiate until his dying hour, he is kept in fear and trembling throughout his life of divine punishment that will befall him if he does not fulfill the power-driven commands of his superiors. During the long exercises, he is not allowed a single moment of relief from the knowledge that Christ condemns nothing and no one, but rather, in living, loving grace, calls all who are weary and burdened to himself. The Jesuit is not allowed to know that Christ came into the world to save sinners; only in fear and trembling may he follow his cunning supreme legislators and initiators. And with this endless fear in his heart, he must then pledge allegiance to the "banner of Jesus" ("Society of Jesus"), thereby, of course,

not making the Redeemer of the world his master, but rather one of the worst devils from the realm of demonic spirits. The previously mentioned book by Ring, "John Milton and His Time," as well as Mühlbach's "Catherine Parr, Henry VIII's Last Wife," present us with appalling images of the shameful helplessness of a higher morality in the face of the demands imposed by the Jesuits. For example, a Count Douglas sacrificed his own daughter, Lady Jane Douglas, to the Jesuit ambition for world domination. The horrific death of his only daughter meant nothing to the Jesuit compared to the subjugation of the will to a papal monarchy on earth.

This brings us to a fact that is as terrible in its consequences as it reveals the true main reason why even the late Pope Benedict [XV] had to renew the verdict against Theosophy and Occultism. ...[20] Even an all-powerful Pope is only

[20] The decree of Benedict XV of July 17, 1919, is likely what is being referred to, and Rudolf Steiner also points to it: "You only need to look at the Jesuit literature that has been unleashed since the church's condemnation of the anthroposophical writings in July 1919. You only need to consider the people who are writing these things and examine what kind of access to the truth these people have, and then you will naturally understand everything that must ultimately lead into such swamps." (January 17, 1920, GA 196). And he adds in this context: "The journal 'Tripartition of the Social Organism' recently published a notice about a meeting that supposedly took place here in Stuttgart, where the Roman Catholic side, in conjunction with the Protestant side, spoke out against what is being represented here as spiritual science. The relevant canon is said to have stated that a discussion was not necessary because people could learn about Dr. Steiner's teachings from the opposing writings. However, Dr. Steiner's writings should not be read, because the Pope had forbidden them. In fact, this is the latest Jesuit doctrine from the Congregation of the Holy Office, which is to be applied above all to Catholics: the doctrine that Catholics are forbidden to read writings about Anthroposophy. Therefore, Roman Catholics are officially encouraged today to learn about what I teach from the writings of my opponents, from the writings of Seiling and many others; because these are permitted, they are not forbidden by the Holy Congregation. But they are not allowed to read what I myself write." On the other hand, if one understands the entire constitution of the Roman Catholic Church and knows how the individual, as he is integrated into it, is merely a representative of the entire organization, one must, in all seriousness, raise the question of the moral qualities of such a procedure in the depths of one's soul and ask: Is such a procedure "still compatible with human morality in any way? Is it not profoundly immoral?" (December 21, 1919, GA 195).

all-powerful when he does the will of those who are even more powerful. Whether these more powerful beings are themselves demonic entities from a spiritual hell or merely mortal men of the Jesuit clique, who have themselves become playthings of their own demonic imaginations, the effect is ultimately the same. Suffice it to say, Benedict [XV], the Pope of Peace, condemned the occultists anew, and a Kully and countless others bear this, for now, final "Anathema esto" (Be accursed!) amidst countless other curses throughout the vast Christian world of all tongues and even of the Protestant denominations.

What kind of fact is being referred to here? Anyone who seriously engages with our books "Entente Freemasonry" and "Occult Lodges" will find that the secret Freemasonry of the anti-German Allies, which strives for world domination just like the Roman Papacy, is ultimately permeated by clerical-Jesuit elements. Outwardly, through the press, literature, and their lower-level organizations, Freemasons and Jesuits fight each other tooth and nail. In their innermost essence, however, both are one: they strive for all external power, and indeed through the same individuals. One only needs to observe how the most extreme clericalism and the most radical Masonic demagoguery join hands across all apparent divisions—even if it is initially only for the sake of the constantly proclaimed final destruction of the German character and the fragmentation of German intelligence and German national identity. The hidden agenda becomes clear from the repeated appeals of the Papacy through Father Kully and his constantly renewed appeals to the authorities against the German occultism that has proven effective and is, in truth, unassailable.

In short, we know that within the "highest spheres" of the Entente alliances and all Jesuit-Roman Catholic order activities, the reins of

power converge in one and the same hands.[21] As early as 1786, Knigge explained, and Krause supplemented this in 1820, that the Jesuits hoped to gain influence over the Masonic secret societies and that their members were present within the Masonic alliances. Since then, things have certainly not changed. We ourselves know how betrayals have been perpetrated today: betrayals because the malicious intent justifies the means and because serious occultism stands in the way of the will to power. Of course, hardly anyone in the lower ranks of Freemasonry knows why a Jesuit, for example, might be influential in the particular alliance to which he belongs—and in German-speaking countries, people will certainly not believe that the Roman will is also digging its channels there and has been channeling its dirty water through them for centuries. The ways and means are manifold. And so it is indeed in very specific high degrees of Masonic communities and occult orders that the Jesuits call the shots. Quite recently, a Czech-Slovak initiate gave us another hint, suggesting that we should also take a closer look at the seemingly naive Odd Fellows order, as powerful forces are at work within it that shun the light of day and strongly reek of Jesuit and Jewish intrigue. In fact, certain Masonic alliances and occult orders are teeming with Jesuits, and many high degrees are entirely the work of the Jesuits (see also H. P. Blavatsky's "Isis Unveiled"). The situation is simply this: Those who embody the higher degrees or "initiations" in the relevant fraternal orders

[21] How else could one explain that the Jesuits, who always present themselves as the fiercest opponents of the Freemasons, are always so well-informed about all Masonic affairs, usually and admittedly even much better than the Freemasons themselves? The well-known opponent of Freemasonry, the Jesuit Hermann Gruber, also drew my attention to several noteworthy things, including the fact that Leo Taxil, who worked for the Jesuits for many years and then thoroughly deceived "his friends," had, in his first works describing Freemasonry—Les frères trois points (1885) and Les Sœurs Maponnes (1891), etc.—actually described the rituals of Freemasonry of all degrees, which are only accessible to the Freemasons themselves, completely truthfully. As Gruber demonstrated to me using the official report, the International Masonic Congress in Brussels in 1904 had to confirm this. It is impossible, however, to always be so well-informed about the most secret matters unless "one" is intimately involved in them oneself.

—though certainly not in all of them—form a special, even higher, so-called arch-brotherhood, so that it is entirely possible that a superior of any Jesuit group belongs to such an occult or Masonic organization. And thus, certain superiors of the Freemasons and occult orders, and certain superiors of the Jesuit order, form their own supreme arch-brotherhood, from whose sacristy they then supervise the whole affair and direct and manipulate it according to their "Jesuitical" intentions.[21] One merely has to influence the hotheads within the various subordinate organizations in such a way that they—since they do not know what has been decided in the "highest spheres" and what the will of the world is—turn against each other, and the Spanish bullfight is underway. ... The matter itself then proceeds in such a way that every good Jesuit or member of a secret society can nevertheless affirm on his honest conscience with an oath that Freemasons and occultists on the one hand, and Jesuits on the other, can never come together, but hate each other like "mortal enemies." ... From this perspective, one must also consider the "expulsion" of Pope Pius IX from the "Italian Grand Orient"—carried out by the Masonic Grand Lodge in Palermo in 1865—which Victor Emmanuel, "King of Italy and Grand Master," as the decree was signed, carried out (cf. the "Church News" in No. 43 of "Uhlich's Sunday Paper" of October 28, 1874). (Incidentally, even today the King of Italy belongs to the Catholic "Order of the Knights of Lazarus," founded in the 11th century, and he is also its Grand Master). — The close ties between many Catholic leaders and Freemasonry, which they outwardly so fiercely opposed, are also confirmed by the official publication of the International Masonic League, "Universala Framasono," in its July and August 1921 issues. This publication flawlessly demonstrates the origins of Scottish Rite Freemasonry in the Catholic Stuart dynasty and erects an honorable monument to prominent Catholic Freemasons.

[21] Cf. e.g. Rudolf Steiner, 3.7.1920, GA 198 (ed. 2014).

The Jesuits, for their part, only ever cultivated these relationships "in the interest of destroying heretics" and themselves never recoiled from dark magic.[22] And so, in "always staunchly Catholic Belgium," the Church and Freemasonry had indeed become particularly intertwined. Without this fact, Belgium's integration into the Franco-British military convention before 1914 would not have been possible in such a successful way, as it subsequently proved to be, and which forced Belgium, along with its King Albert, to side so consistently with France during the World War. And again, without this fact, we would not have "witnessed" the trip of the Catholic Belgian king to the deceased Pope Benedict XV, planned for January 1922, and his recently completed journey to Rome to see Pius XI, while simultaneously greeting the Italian king. The spectacles on the political stage are always merely repetitions of old dramatic conjuring tricks, well-rehearsed over long periods. The newspaper of the Bavarian Catholic People's Party, the "Allgäuer Zeitung" (January 23, 1922), therefore states with a triumphant smirk that with Benedict, the papal see had gained "a tremendous moral strengthening." This is outwardly expressed by the fact that today 35 representatives of foreign states are accredited to the Vatican. And the "beauty" of it is: afterwards, these same arch-brotherhoods rail and thunder against what they themselves instigated! In this way, reason and conscience are lulled to sleep—and the stupid herd is all the more easily governed. But only in this way can one understand why some Freemasons, formerly so serious in their beliefs, and many followers who were once so deeply imbued with the sublime truth of serious occultism—let us only recall the former Theosophist Max Seiling[23], who is now a fanatical Catholic and persecutes occultism—could suddenly end up in the bosom of the one true Church. We see truly terrible things at work here. For in "our so advanced age," things are not a whit different than in those old days when an inglorious clerical morality destroyed all documents concerning Germania's

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[22] Thus, even the inherently upright former Jesuit Weishaupt, the Grand Master of the "Illuminati," was deceived by his former fellow members of the order without him suspecting it.

[23] Max Seiling is the author of the book "*Goethes Esoterik* " new edition: Silberschnur Publishing House, 1998 (revised 2014).

youth as "the work of the devil," including everything that Tacitus had once written about the wars fought with and in Germany, even though the descendant of the famous historian, the Roman Emperor Marcus Claudius Tacitus (275-276 AD), had had what his ancestor had written reproduced in hundreds of copies (cf. Wigalois, "The Temple at Rethra and its Time," p. 22 — a work published some time ago in Berlin but now out of print). This example could be amply supplemented by numerous other facts. For example, the original text of Isidore, the Carthaginian historian's, History of the Goths, which could have provided a truly authentic account of the conversion of the Visigoths to Catholicism — for the Goths were Arians and did not see Jesus as God himself, but only as the bearer of the divine essence, as we occultists also do and as is entirely consistent with the New Testament texts — was destroyed by the Church, and only recensions of his work have survived.

While the original mysteries of the Christian era certainly insisted that the profound connection between Christianity and the cosmos be fully understood (the fixing of Easter on the first Sunday after the spring full moon, whose relocation to a specific day of the year will yet be enforced by a soulless guild of scholars, is still connected to these macrocosmic relationships of the Incarnation of Christ—as the "Sun God" himself), within the Roman Catholic Church, the view soon gained the upper hand that the people should never learn anything about the relationship of the mystery of Golgotha to the ancient "sun worship" of the early Christians. Without the suppression of these connections, there could never have been such an illusory Kant-Laplace theory of the origin of the world, which is today instilled into every schoolboy as the result of truly scientific knowledge, and we would not have today the glorification of the equally illusory Einsteinian theory of relativity, by means of which the gullible Germans, who are always easily led astray, beg for favor from their sworn enemies, the Freemason brothers of the Entente (Lord Haldane, former Minister Painlevé, and their followers). One must learn to see behind things; only then does one understand how even the political fools are manipulated.

The Jesuit, and with him the Catholic Church, certainly acknowledges a continuous development of spiritual life with regard to the saints of their cult; but the voluntary pursuit of spiritual advancement through consciously performed exercises is considered by the Jesuit to be a diabolical undertaking. Only the contemplations prescribed by his superiors are permitted to him, about which, for example, a Father Klinkowström—a Jesuit, of course—put forward the claim that Easter confession and similar practices had been ordained from the higher divine spheres.[25] The penitent confession of sins before the Catholic confessor dates back to the 5th century and must be made at least once a year, specifically before Easter; confession was elevated to a strict obligation in 1215 by Innocent III. Viewed as an institution, confession is entirely derived from the Roman, i.e., imperialistic, legal code and not from the Christian spirit of reconciliation.

Why, one might be inclined to ask, does the Catholic Church, with its Jesuit order at the forefront, combat Spiritualism, when it already fears Theosophy and the work of Rudolf Steiner so greatly because of their independent spiritual research? After all, it is well known that Spiritualism, with its deceptive mediums and generally weak revelatory power, cannot truly harm the power of the papal curia.

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[25] Rudolf Steiner: “And I must repeatedly refer to an excellent Jesuit sermon that I once heard in Vienna, where someone led me into the Jesuit church, and one of the most famous Jesuit fathers was preaching. He preached about the Easter confession, and I want to share the essential part of his sermon with you here. He said: 'Dear Christians! There are apostates from God who claim that the Easter confession was instituted by the Pope, by the Roman Pope. Therefore, it does not originate from God, but from the Roman Pope. Dear Christians, whoever believes this could learn something if I tell him the following: Imagine, my dear Christians, that a cannon is standing here. A cannoneer is standing at the cannon. The cannoneer has the fuse in his hand. The cannon is loaded. The officer is standing behind and giving commands. When the officer commands: Fire! — the cannoneer pulls the fuse. The cannon fires. Will any of you now say: This cannoneer, who obeyed the command of his superior, invented the gunpowder? None of you, dear Christians, will say that! You see, the Roman Pope was such a cannoneer, who waited for a command from above before he ordered the Easter confession. Therefore, no one will say — just as no one would say that the cannoneer invented the gunpowder — that the Roman Pope invented the Easter confession, which he only had carried out on command from above.' — All of the listeners were overwhelmed, convinced.” (October 16, 1921, GA 339. See also June 14, 1921, GA 342, or September 29, 1921, GA 343).

However, it is now possible that even where such blatant materialism is practiced, as in spiritualism, something from the spiritual world could one day be "revealed" through a truly good, devoted, and pure medium, something that would be quite unwelcome to the Church – precisely because the Church wants to be just as all-powerful in the spiritual realm as it governs the material world through its control of states. If one has studied occultism a little, one knows how, since the last third of the 19th century, completely new and significant spiritual manifestations from the supersensible world have flowed into humanity.[26] The Roman Catholic Church, which itself stands in the midst of the supersensible – anyone who doubts this is deceiving themselves in their naiveté! – certainly observed the emergence of new revelations from the spiritual world. But it could not prevent these truths from presenting themselves to people without first asking the papal chamberlains or the "Holy Father" himself for permission. And so, for this reason alone, the First Vatican Council of July 18, 1870, introduced the so-called "Infallibility Dogma," the doctrine of the infallibility of the Pope and the Church with regard to faith and doctrine. Although a certain "infallibility" had already been attributed to the Church since the 4th century, and especially since Thomas Aquinas, this unassailability of the papal will only became supreme law under Pope Pius IX, mentioned above, who was completely devoted to the Jesuits and who also promulgated the dogma of the Immaculate Conception. The infallibility of the Pope in matters of doctrine and faith for all of Christendom appears to the Jesuit as an effective means against any potentially valuable revelations from outstanding mediums or serious visionaries. This simultaneously addresses two issues: belief in spiritualist revelations and the precise spiritual elevation to genuine mystical visions.

By thoroughly considering what could be utilized from Scholasticism for the present day, a spiritual understanding could blossom anew for many serious people.

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[26] As a result of the end of the Kali-Yuga. It took 5000 years: from 3101 BC. to 1899 AD (ed. 2014).

However, by allowing the dogma of infallibility to prevail, the Church stifles the best forces within Scholasticism itself, and souls do not attain what they otherwise would. By performing the spiritual exercises prescribed by the Church, one's own will is killed, and from the astral forces of the soul, no heartfelt feeling can then illuminate the intellectually pure aspects of Scholasticism and make them useful for the culture and social redemption of our troubled times. One no longer penetrates to the true sources of Scholasticism and remains unilaterally fixated on some subordinate results of religious striving, which, however, are not made useful by the Pope appointing Thomas Aquinas as the official Catholic philosopher. For in order to understand Thomas Aquinas at all in his philosophical value, the entire Christian philosophy and Christian knowledge would first have to be unfolded from the very beginning. Rudolf Steiner actually placed Thomas Aquinas and all his predecessors into living life. For this reason, however, all the relevant authorities and religious institutions are now being mobilized against spiritual science in all those regions where it has already gained a foothold or is beginning to do so. Note in this regard also the furiously anti-occultist propaganda of the German Catholic General von Gleich. Things have gone so far that any archbishop—as has actually happened—can simply, by virtue of his Jesuitical superiority, tell the Catholic people in his pastoral letter that the most ordinary priest is capable—one might say, through necromantic incantations—of forcing the living God himself down to the sinful penitent in the sacrament of the altar, instead of man rising up to Christ through the power of cathartic training (through purified striving). The Catholic university professor and the learned scholar from the Jesuit school, however, have, since Pius X's decree against "reform Catholicism," taken a solemn oath that they will teach nothing from the pulpit, the lectern, or in writing that has not been previously approved by the Church. Eighty "errors" have been enumerated by "the enlightened Pope," which a Catholic is not permitted to believe.

Nevertheless, the Jesuit theologian Weber in Freiburg i. B., claims that the Church guarantees the freedom of science. Jesuitism, which itself is based on occult practices and traditional contemplations, knows very well that, alongside other occult facts, the new findings of anthroposophical spiritual science correspond to the truth and are entirely in line with the principle of progress in the present age. But precisely for this reason, spiritual science and serious occultism, if not yet forbidden, must be slandered with all available means and insidious tactics. Thus, the Papal Church, sunk in brutal materialism, triumphs once again over humanity. ... For the fact remains that the Church is indeed connected to the supersensible world in some real way. But this connection is a destructive one for humanity, for it still today subjects people to the "Iron Maiden of Nuremberg" (a medieval torture device of the Dominican inquisitors) and places thumbscrews on free spiritual development.[27]

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[27] Dr. Martin Luther can still be considered a descendant of the true initiates. The idea of transubstantiation still filled him in a pure way; for him, the transformation of bread and wine during Holy Communion was something purely spiritual. The true alchemists—and Luther was one of their later followers—knew the true secrets of the transformation of substances and, applied to the sacrament of the Mass, they knew that this Mass was a replica of the Persian Mithraic cult. The Mithraic cult, however, was originally a reference to the expected appearance of the Logos or Mithras or Christos-Christ in the flesh. Originally, these were grandiose formulas that, with the progressive materialization of the Church, degenerated into a mere shadow or phantom. The sacrament of the altar was intended to elevate man above everyday life and make him capable of spiritual exaltation (knowledge or "gnosis"). That is why the transformation of bread and wine within the Grail mysteries was experienced as the actual mystery. The mystery of the bread contains the entire mystery of the cosmos, while the mystery of the wine contains that of the blood and redeeming love (cf. my "Parsifal" on this). While the early Middle Ages still knew a great deal about these things, Roman dogma then allowed the spirit to escape from the form. And so the powerful Catholic Church declared that the true Christ was contained in the Blessed Sacrament, that the priest himself was more powerful than God (Christ), and that Christ descends into the host (and the wine for the priests!) at the invocation of the priests (in the "Offertory," the main part of the Mass, during which the priest prepares the wine and bread for consecration). The priest is therefore more powerful than God Christ himself, for he—the priest—forces God to be present in the host!

Now, however, it is the occultists who show how not only the formulas but also the words of the rituals belong to the ancient sacred cults of pre-Christian times and – as mentioned – were intended to spiritually comprehend the redemptive work of Christ (the Logos) from the very beginning, after this work of salvation by God had already been prepared, as it were, in the pre-Christian mysteries. However, the Jesuit-influenced Church cannot allow this, because the recognition of the truth would deprive it of its "omnipotence" over the entire world, and therefore we see the Church asserting its power through thousands upon thousands of channels and – destroying occultism. Today, the old rituals are used by the Church only as empty phrases, but entirely in the sense of dark magic, to lull communities and nations all over the world into a stupor and to bend them to the will of Rome. One must learn to look into the depths of human egoism. And so we now have – directed quite specifically against Anthroposophy – the anathema of the Church. But on what does Rome's black magic rest today with regard to the sacred? Holy Communion7 It is based on the decree of the cardinals and bishops of the Council of Trent of October 11, 1551, which states:

“If anyone should say that in the most holy sacrament of the altar the substance of the bread and wine remains together with the body and blood of Our Lord Jesus Christ, and denies that wonderful and unique transformation of the entire substance of the bread into the body and of the entire substance of the wine into the blood, while only the appearances of the bread and wine remain, let him be anathema!”

The power of the Pope, however, according to the Dominican indulgence seller Tetzel, Luther's opponent, is so great that he could even forgive an act of rape against the Mother of God, if such were possible, by virtue of an indulgence fee and the host to be consecrated by the priest. ...

The current use of the Sacrament of the Altar within the Roman Catholic Church was by no means always the case. Looking back into church history, we find that Pope Julius I (337-352) decreed: "The simultaneous distribution of bread and wine is a divine command and apostolic institution." Pope Leo I the Great (440-461) ordered that all those who wished to receive the Body of Christ without simultaneously drinking the wine as his Blood be expelled from the Church. Pope Gelasius I (492-496) declared all those who abstained from the Blood of Christ (the wine) during the Sacrament to be heretics. Only since the 12th century—when the previously secret Grail mysteries became more public, so to speak—did the popes, above all Innocent III, forbid the distribution of the chalice to laypeople, and they hurled anathema at any priest who wished to administer Holy Communion in both kinds. Later, the Council of Constance (1414–1418) confirmed this “new commandment” and withheld the chalice from non-administering priests and laypeople. This conciliar decree was justified by the fact that Christ’s blood was also present in the consecrated bread. Subsequently, the Council of Trent (1545–1563) reaffirmed this one-sided distribution of Holy Communion, which was contrary to the spirit of Christ. The records of this “Council of Trent”

were published in 1874. However, this very stance regarding Holy Communion is characteristic of the dogma of papal infallibility in the popes' official functions and simultaneously serves as an excellent illustration of so-called "canon law," which states: "The Roman Pope occupies not the position of a mere man, but that of the true God in this world" (cf. Count von Hoensbroech, "The Papacy in its Socio-Cultural Influence," Volume I, p. 12).

The arrogance of the Roman Catholic Church is particularly great with regard to the sacrament of the Mass. In his book, "The Manresa of the Priest," by Father Caussette—which was reviewed in the "Munich Latest News" some years ago—it says literally: "...I am not flattering you with pious exaggeration when I call you gods. ... You are also creators, as is fashionable in our time. You are finally creators, as Mary was in her participation in the holy Incarnation. ... In time as in eternity, you are creators, like God himself. God can indeed call worlds into existence, but he can never bring about an act under the sun that is higher than the sacrifice offered by you. I stand in the government of the world not a little below the Cherubim and Seraphim, but above them; for they are the servants of God, while we are his helpers. The God of our altars (Christ) ... is called down by me, given to man (in the host), and belongs to him. Jesus dwells under your (priestly) control. You open and close his audience hours; without your permission he may not stir, nor can he bless without your cooperation, nor bestow graces except through your hands." (P. Causette, "Manresa for Priests," Mainz, 1887).

We German occultists protest. But therefore, the anathema of Rome affects us in a very special way. And since we are also fighting for the truth in the ultimate recognition of "war guilt" from 1914 to 1918, the old saying of a pope must be unearthed once again and applied to us: "The Germans have always been furious, therefore they get furious judges!" For just as Rome has no interest in the truth about transubstantiation, it also has no interest in recognizing the truth about war guilt, as we will show further below.

The anathema of the Roman Church, which was already directed against the ancient Arians, who, in addition to much traditional knowledge, also possessed a rich body of occult Eastern (especially Egyptian) wisdom that had reached them via Bactria, had already attempted in those earlier centuries to suppress the wisdom concerning the true nature of Christ, which was hidden in the Agape meal (love feast). And so it continued. The "Texerants," a Christian "sect" that around 1232 in the Trier region strove for a true understanding of the Bible and therefore translated it, were persecuted (allegedly for "sorcery") and punished with burning at the stake. Pope Innocent III (1198-1216) ordered the Crusades against the Albigensians, the same "Vicar of God" who also declared the Manichaeans—whom Pastor Kully now wants to hand over to Rome again—to be heretics and had them condemned to death "by the secular arm"—for the "Church" does not shed blood. The Manichaeans also read the Bible—which Innocent had forbidden.

Rome bears an unspeakable share of the blame for the materialization and mechanization of the Western world by abolishing the doctrine of the pre-existence of the human spirit at the First Council of Nicaea (325) and the Eighth Ecumenical Council (Constantinople, 869-870), thus instilling the fear of death into people's hearts. Firstly, this allowed the faithful to be convinced that the priest alone was entrusted with the care of the soul and that only the priest could protect the soul from eternal damnation, because the Savior, made subservient to the priest through the incantations of the sacrament, takes upon himself the sins of the guilty. Accordingly, the priest, through the power of confession and generous indulgences, himself remits sins, even those that are yet to be committed. Secondly, widespread disbelief inevitably arose, for logically, eternal life after death is impossible if an equally eternal pre-existence of the spirit incarnated in man is not granted. But where no pre-existence is granted to the human self, materialistic thinking gains ground, which ultimately makes the soul entirely dependent on the amount of the indulgence offering, if indeed spiritual life is not simply understood as an expression of the body.[28]

—and sought the truth in the Holy Communion. As "born heretics," the papal Inquisition even persecuted the Nibelungs (also called Wibelungs or Ghibellines) and had them killed by "secular jurisdiction." And yet the greatest Ghibelline, Emperor Barbarossa, had made a pilgrimage to the Orient, to please the Pope—and, of course, also in search of the Holy Grail (cf. my "Parsifal"). After the so-called St. Bartholomew's Day Massacre (August 24, 1572), however, the Pope declared a "Jubilee Year." That's how much the 30,000 "heretics" (Huguenots) slaughtered in one night were worth to him for his "militant church" (Ecclesia militans). For this purpose, the people were intimidated on three afternoons of Holy Week by means of the so-called "rumble masses" (mindless choral litanies) and made subservient to the "robber councils," as the Catholic priest Georg Viktor Keller (born 1760), dean and pastor of Zurzach in Switzerland and the actual author of the "Hours of Devotion," which were falsely attributed to the Swiss poet Zschokke, called the Roman dogma factories.

[28] Dr. Eugen Bleuler (Zurich), a physician and psychiatrist, a follower of the thoroughly Ahrimanic-Mephistophelian Offray de la Mettrie ("Man a Machine"), returns in his work "Natural History of the Soul and its Becoming Conscious," recently published by Julius Springer in Berlin, to the superstition of the 18th and 19th centuries, according to which all mental life arises solely from the functions of the body or the brain.

Thus, the Church was able to instill profound fear and dreadful terror into souls by denying any pre-natal life, for the denial of pre-existence went hand in hand with the denial of reincarnation and the atonement of past guilt in future earthly lives. If the priest does not forgive the transgression, the soul must shatter to the same extent that Richard Wagner depicts the collapse of a human soul in "Tannhäuser": even the visitor to the Hörselberg is eternally damned by the Pope. ...

But that's not all. Since the thoughts active in the human mind are themselves the result of what a person has made of themselves in their previous incarnation—and since, consequently, today's chaos is to a large extent the consequence of what has emerged from the misguided will element of the predominantly Jesuit-influenced European peoples in the long centuries past—all that is born of the ignorance about repeated earthly lives, which is again artificially cultivated by the Church today, must inevitably lead to ever new cataclysms in the human world! Our present thought life radiates into our present from our pre-existence: it only becomes our innermost reality in our current existence, from which we then shape all our future. By condemning the contemplation of the question of pre-natal, pre-existent, eternal life as heresy, the Church robs the person who follows it of eternal existence! And in doing so, it robs humanity of all that it has already created within itself in past ages, with the help of the divine beings who worked on it! Despite this, Dr. Hans Heinrich Schaeder writes in the 11th issue of the Jesuit "Hochland" in 1921 (p. 605) that the doctrine of reincarnation and karma "abolishes every idea of progress from the outset."

One really has to think these things through to the end! But only when one thinks them through to the end does the terrifying power of a church become clear in all its starkness

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– a church that, even in the new German Reich, which so readily invokes its "revolution" and its "democratic rebirth" (i.e., "spiritual self-government"?!), strives to stifle all spiritual life by all means! For by excluding, through his religious confession, any belief in a pre-existent state, and by only being allowed to believe in a post-mortal, after-death state, man simultaneously eliminates his eternal spirit and becomes completely ensnared by those demonic powers that, since the rise of modern natural sciences, have de-divinized and de-Christianized the earth. A de-Christianized world, however, must perish, just as one cannot achieve a Christianization of humanity with the power dictates of the Church. Only a self-reliant spiritual life, as honest as it is free down to its furthest consequences, can reveal the redeeming Christ to the world! But Anthroposophy precisely strives for the Christianization of humanity through free spiritual knowledge – and therefore it must be suppressed by Jesuitism and its all too willing henchmen. If people are deprived of the opportunity to look back to their pre-existent life—a life lived at all times under the guidance of divine-spiritual beings, from the angels up to the cherubim and seraphim—then their souls will not only be consumed by immorality and all-destroying egoism, but they will also lose their inner freedom and forever become slaves to those who—in order to control them—kill their souls. At this point, something must be pointed out that has not yet been fully grasped in its significance. It is what has been recorded in some of the "White Books" from the Masonic, honey-sweet lips of "Bô Yin Râ," the preserver of a deliberately obscure Yahweh-IAO-Religion: namely, that there is no reincarnation and that man represents only a single emanation of the primordial will, destined in this single form "to attain individual perfection," while "everything else" is "merely an insubstantial figment of the imagination," and the "clairvoyant organ" is only an atavistic, rudimentary physical sense.

... This example clearly shows how a spiritually gifted contemporary, of whom it can be said that he was led to genuine profound insight in many respects, could be ensnared by the all-saving, multifaceted Jesuitical method.[29] This can be called the suppression of the Consciousness Soul.

In the September 1918 issue of "Stimmen der Zeit," which consistently indulges in condemning serious occultism, it is now the Jesuit Father Zimmermann who, in his own particular way, "comes to the aid" of the suppression of consciousness. Thus, not the penetration of the "I" with the spirit of intuition, as can be experienced through newly acquired spiritual organs, of which Goethe already spoke, and arising from a Christianized occultism, but rather the mortification of the self—that is the Jesuit impulse, born from Jesuit "morality." Zimmermann says: "The consciousness of man in the past and present consistently states that they (human beings) do not have immediate spiritual perception. ... We (Jesuits) do acknowledge the supersensible, but we do not perceive it (the supersensible) directly." Therefore, because the Jesuits, as a result of their equally false and harmful contemplations, are delivered over to the delusion that the supersensible is unknowable, every other occult spiritual scientist must also be categorically denied any supersensible knowledge, and all spiritual (occult) paths to the exploration of higher realms must be presented to the believing and naive people as "paths to delusion." With the words: "I (Zimmermann) know nothing of immediate, supersensible knowledge," consequently "I know that other people also know nothing of it," with this sentence Zimmermann, together with the Orientalizing "Bô Yin Râ," believes he can simply dismiss the occult organs of perception (called chakras or lotus blossoms), which have since been described by all occultists, even in great detail.

The Jesuit Zimmermann speaks of the spiritual sciences' "paths to delusion."[30]

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[29] An advertisement from the publisher in 1932 in the newspaper "Die Welt" read: "If you want to understand the real causes of today's global turmoil, read 'The Specter of Freedom' by Bô Yin Râ. This book could heal all of humanity." (Ed. 2014)

[30] Rudolf Steiner: "Well, what Zimmermann writes will be familiar to you, and I don't need to explain it to you in detail; but you all must know what kind of wind, permeated by the spirit of

We, on the other hand, declare: Our methods of concentration, as we occultists practice them, are entirely legitimate paths. Every honest occult student will apply them successfully, especially if he continues them in a rhythmic sequence:

We control, as far as possible, all our thoughts daily. We try to eliminate everything erratic in our thought life. We strive for composure and thereby attain inner peace. We observe our emotional life and thus try to master it more and more. This frees us from will-based actions rooted in egoism and consciously opens our soul to the influence of the higher worlds. This also constitutes our initiative for action, within which even the most insignificant exercises of will gain significance. In all things and matters of life, we strive to discover something positive and good, and we firmly believe in the future of humanity and that truly "nothing is impossible," provided it is viewed from a spiritual perspective. These simplest of all concentration exercises give us—as we are able to perceive daily—our inner balance and have a revitalizing effect on our entire nervous system and thus on our higher bodies (etheric body, etc.). And with this, we simultaneously experience the weaving of the higher spiritual worlds [see especially "Knowledge of Higher Worlds and Its Attainment?", GA 10].

With these exercises, which lead directly into spiritual science, the Central European individual seeks to give practical form to the striving for an ideal realism, already preached fifty years ago by Johannes Scherr (1817-1886) to the Germans and Swiss, or rather to Central Europeans, and to integrate this ideal into everyday life, thus realizing it in family, profession, politics, spiritual life, etc., in the sense of a general and supranational national identity. These exercises, however much they may contradict Jesuit maxims, would allow the Central European individual to recognize his calling—neglected for some sixty years, according to Scherr—as a member of universal humanity and would reintegrate Central Europe-Germany into the circle of leading nations,

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resistance, is blowing today from a certain direction against anthroposophically oriented spiritual science." (December 31, 1919, GA 195). See in detail in GA 255b: Lectures of December 3 and 17, 1919, May 25, 1921, May 23, 1922.

after Central Europe-Germany, since the days of German philosophical idealism (since Goethe, Wessenberg, etc.), had abandoned its own spiritual, inner guidelines in favor of the guidelines of the secret societies of the West and the Jesuit doctrines of Rome, and—therefore lost the World War!

The power that the Catholic Church still wields and continues to strive for is, in its entire inner nature and structure, merely the continuation of a pre-Christian state of affairs, namely the old Roman imperialistic power. It is only seemingly transformed into something "Christian." But Christ never wanted to rule, for his kingdom is "not of this world" [cf. John 18:36]. And one can only profess allegiance to Him out of the deepest, free conviction. If the Catholic-Jesuit Church thus continues to perpetuate the old Roman Caesarean power, then it hinders—and it does so consciously!—the modern spiritual development of humanity, which aims to rediscover Christ anew, after the Church itself has taken Him away from humanity. The Church has essentially taken Christ away from humanity since that time when it began to "force" the Redeemer to be "present" in the sacrament of the altar—even though the spirit of Christ can only find sacrilege (blasphemy) in the sacrifice! And this has been the case since the time of the most imperialistic pope—since Gregory VII—that is, since the 11th century, from 1073 to 1085. Gregory VII, who had absorbed his will to power, stemming from ancient Roman Caesarism, from the Benedictine monks of Cluny, also prohibited priestly marriage, the abolition of which the celebrated French preacher and Carmelite friar Hyacinthe Loyson, who sought a reform of Catholicism in the second half of the 19th century, strived in vain. It was Gregory VII who forced the German Emperor Henry IV to his famous "walk to Canossa." In the dispute between the two scholastics Berengar of Tours and Lanfranc of Canterbury concerning the sacrament of the altar, he sided with the latter, thereby denying the original spirit of Christianity, as it had still been upheld by Scotus Erigena. According to Berengar, the spirit of Christ is contained only in the power of the Eucharist and not in the host itself;

the Church, however, since Gregory, "forces" the essence of Christ into the bread itself. The Cluniacs, whose order and school of thought at Cluny were favored by Gregory VII, were the most powerful Catholic order of all and encompassed well over 2,000 monasteries in France, Italy, Spain, England, the German Empire of that era, and Poland-Russia, etc., in the 11th and 12th centuries. From them branched off, though only in terms of strict asceticism, the Cistercians, Trappists, Bernardines, Franciscans, and even various knightly orders, further strengthening papal omnipotence through thousands more monasteries. From this immense power of the papacy ultimately springs the present-day politically motivated Catholic will to power and the bitter fury against a branch of spiritual inquiry that, for example, once again champions a figure like Scotus Erigena.

If it has been said that within the higher degrees or arch-brotherhoods, Jesuitism and Freemasonry are intimately intertwined in order to "skillfully" gain and exercise world domination, then it should also be pointed out that it was Dr. Encausse, known under the name "Papus," who exerted a truly fatal influence in terms of lulling into complacency the souls that fell into his nets. Papus-Encausse dealt with, among other things, the "Kabbalah" and the Tarot, but, seriously considered, one can initially do nothing with the "gift" he bestowed upon humanity. One only becomes entangled in old Tarot webs from which one cannot extricate oneself once caught. The Tarot is outdated and belongs to a completely different cultural development than our own; Tarot and Kabbalah can only be understood internally from the spirit of the time to which they belong, and modern man—if he goes no further than Papus—will only be fooled by ghosts. However, the Kabbalah, through the method by which Papus attempted to bring it to people, leads, just like the "White Books," into pre-Christian Yahwism. Today, Yahweh-Jehovah can only be properly understood from the spirit of Anthroposophy. Papus exerted his Jesuitizing influence particularly in the broad Catholic and Masonic circles of the Slavic peoples. Eliphas Lévi Zahed (Alphonse Louis Constant by his real name), whose "work" Papus, so to speak, continued, ended up in the "sole saving embrace" of the Jesuitized church.

With Papus, as with Abbé Lévi, it is absolutely impossible to approach the presented ideas with the clear, cold intellect that modern man requires—which is precisely why anthroposophical spiritual science is needed, as it critically examines these matters with its sober perspective. This, of course, is why some of its enemies, who seek to stifle it, such as Lecturer Dr. Sztern in Zurich and the Jesuit Dr. Heinrich Schaeder, who shares his views, attempt to portray anthroposophy as "the most superficial rationalism" and "materialism," or as "naturalism hostile to revelation."[31] In support of his attacks, Schaeder even specifically cites the declared enemy of all occultism, Dr. Max Dessoir in Berlin. Without a carefully considered and dispassionate understanding of the subject matter, however, one will only become "ripe" for the spiritual enervation desired by Jesuits of all stripes (including the "Jesuits" in the higher-degree Masonic lodges)!

The furious attacks of the Jesuits against occultism are also directed against a serious understanding of Yoga philosophy, against the philosophy of breath. One may certainly consider the philosophy of Yoga as not relevant to our time, because today Christian initiations should be pursued; however, one should learn about what was once alive within it. Through Yoga, the Oriental still experiences today the connection with pre-existent, pre-natal life. In Yoga, the initiate consciously enters that world which the non-initiated Westerner "sleeps through," He does not penetrate through sleep, because the Church, since the ancient councils, has given the commandment not to concern oneself with the truly spiritual, because the Church has driven the divine spirit working within man out of the consciousness of humanity. Now, however, in Yoga, the yogi enters precisely that world in which the human spirit is truly at home, and there he experiences, in a pre-Christian way, the connection between repeated earthly lives; there the yogi becomes aware of his past incarnations. Simply because the world of sleep and the world of the "dead" are the same world, and in the world of the "dead" the human ego dwells between two earthly lives.

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[31] See also "Neue Zürcher Zeitung", No. 437 of April 2, 1922 and Munich's "Hochland", August issue 1921, pp. 614 and 617.

That is why the "ancients" knew very well what they were saying when they taught that Hypnos or Somnus (the "god" of sleep) was the "twin brother" of death (Thanatos). Morpheus, the "god of dreams," still occasionally reveals today the close connection between the "two worlds" of death and sleep. However, since the realms of dreams in the West have been declared to be nothing but realms of illusion, hardly anyone can easily find the transition between the sleep-wake state, which in conscious experience is capable of revealing previous incarnations—of which I personally know very serious examples—and the dream sleep full of senseless and confusing images. The Catholic Church, however, in its most prominent representatives, is quite aware of all these things, but—like the high-ranking Freemasons—it keeps the masses in ignorance, an ignorance that the draconian curses of occultism naturally prevent from being dispelled.

From what has been said, it follows that serious occultism and Jesuitism could very well engage in a far-reaching confrontation, extending to the finest nuances of everyday life and the contemplation of true spiritual life. However, this would go far beyond the scope of this discussion. Therefore, we will limit ourselves to a number of specific examples. And that there are still a considerable number of right-minded people within the Catholic community who agree with us is something we know for certain from the testimony of the Capuchin friar and titular archbishop Ludwig Puecher-Passavalli, who formerly held the high office of provost at St. Peter's in the holy city of Rome and delivered the opening address at the First Vatican Council [1870], where papal "infallibility" became a punishable dogma. When Bishop Strossmayer—also one of the truly sublime princes of the Roman Church—once said that Passavalli should be pope, the latter replied: "But only for three days! To implement the most important reforms. Afterwards, I would seize the tiara (the papal crown) and hurl it into the Tiber." Puecher-Passavalli considered the Jesuits and the congregations they created to be the most severe "scourge of God," and he unsuccessfully advocated for their complete abolition. Of course, he fell into papal disfavor and was stripped of his offices.

In the fight for a spiritual occult worldview, a political book that has already been published in its 5th edition now also plays an effective role:

“The Ways of Zion”, which was first published in Russia in 1902 and has now also made its way around the world in a British edition. These are alleged "protocols" about a conspiracy of international Jewry, as it is said, in Basel in 1897, which was intended to carry the revolution over all the civilized states of the world. A far-reaching journalistic work has already dealt with this book and ascribes to the Odessa rabbi Asher Ginsberg (known as Achad Ha'am) the original authorship of the work in Hebrew for the Jewish secret society "B'ne Mosne". Ginsberg himself had this "Protocols of the Elders of Zion" subsequently translated into French in 1897, and then they were presented at the above-mentioned Basel Conspiracy Congress of the Zionists of Ginsberg and adopted by the Congress. A Russian professor Nilus translated the French text into Russian, which was the first time it appeared in book form, but was very quickly withdrawn from the public — even in renewed editions.

Regarding this book, we have the following to say: This book, which is claimed to pose a threat to the life and health of its owner in present-day Russia—the Bolsheviks, it is said, murder anyone found in possession of such a book, a measure that the Jewish former ruler Kerensky-Karbis had already implemented—this book, long before its appearance in German in Charlottenburg, had already been half translated into German by a Russian personality close to us and was intended to be included as an appendix to our book "Entente Freemasonry and the World War." It then became clear to the translator that the multiple editions of Sergius Nilus's book originated from a fabrication, created for the sole purpose of mystifying a certain group of people, merely to entice them to a particular idea of political power, which in its ultimate effect, however, was intended to benefit the Roman Catholic will to power, while simultaneously striking a fatal blow against the Russian-Byzantine Church, which opposed the Roman Church. For it was well known in Rome that sooner or later a Russian-Slavic rebirth from the spirit was to be expected, because the Russian Orthodox Church still carries certain regenerative forces, even if it is not yet making use of them at the moment, since the number of awakened individuals (Solovyov, etc.) is still small and therefore not yet decisive, a situation that must change in the not too distant future.

The certain people into whose hands Nilus's work fell, which had been produced in the monastery printing press of St. Sergius, near Moscow, the actual seat of the Soviet government, these certain people are now the present-day Soviet rulers, and those who placed those political ideas, presented in Nilus's book, into their hands in 1902 were Jesuits.[32] Nilus's book was withdrawn from circulation soon after its first appearance, after it had already achieved its intended effect. This was precisely because it had already had the effect desired by the Jesuits, and further dissemination of the book did not initially seem favorable to Jesuit interests. Therefore, the confiscation of the first and other editions of Nilus's book was "ordered" and carried out. Now, recently, the Jesuits are once again very keen to use new editions of the "Protocols of the Elders of Zion" to shake the foundations of the Masonic world order, because the time now seems ripe for the Jesuits to play their strongest trump card against Freemasonry. They know very well what they are doing and why they have been infiltrating the Masonic lodges through their own people and their accomplices for centuries. It was also Jesuits who, in 1717, acted as godfathers to the "renovation" of Freemasonry in England, as I have previously explained in "Entente Freemasonry." They desire the whole world, on the one hand through the revolutionization of Russia and the rest of the vast East, and on the other hand through the power politics of the Entente lodges, in which they are most actively involved. One need only recall Clemenceau's appointment as Prime Minister (cf. p. 122) and the appointment of the Jesuit-educated Foch as Commander-in-Chief of all Allied armies in the World War, and the systematic Anglo-Romanization of the German Rhineland with the help of Catholic circles under Hans Adam Dorten (1880-1963), etc., since the end of the World War. They—the Jesuits—want to recruit armies of soldiers for the pernicious "banner of Jesus," i.e., the banner of their devilish-demonic leader, under whose power all Jesuit contemplations take place, armies that are destined to eradicate all truly Christian impulses still active in German territories, in order to ultimately proclaim their cruel devilish faith everywhere in place of sublime Christianity and to hoist the banner of Satan.

[32] Cf. Rudolf Steiner's lecture of 5.4.1919, GA 190.

And no means are too vile for them.[33] That is why they are now once again praising the "nationalistic" maxims of "sacred egoism" in all countries, because they hope to bring about a thorough disintegration of all humanity and to destroy the true Church of Christ, in which there can only be one flock and one shepherd—Christ, the regenerator of the world—while in their own scholarly works they also readily make use of the historical materialism inaugurated by Father Suárez. Therefore, the Jesuits are now once again aligning themselves with reactionary "pan-German" movements and inciting them against occultism, readily employing any assertion or distortion, no matter how absurd. It is not uncommon to observe that the most vehement slanderers of the occult movement are Catholics, who then, incidentally, hold prominent positions in organizations with a nationalist bent (Pan-German associations, National Socialist trade unions, Catholic cooperative printing presses with newspaper publishers, and the like). Since I myself belonged to a large National Socialist organization as a member of the federal executive board, nothing escaped my notice regarding the abysses into which humanity is being driven! I therefore had to supplement my publications on the activities within the occult secret societies with this new revelation. This is especially necessary because those circles that have an interest in making all of Freemasonry the scapegoat for what those very circles themselves are partly responsible for; they want to use my books for their own subversive propaganda! With Nietzsche, I almost have to exclaim: "I love him who is ashamed when the dice fall in his favor, and who then asks: Am I then a cheat?" For it truly seems, "there is no life in which the rabble does not also drink!" ("Thus Spoke Zarathustra").

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[33] I myself must confess that I, too, was not always able to immediately see through all the intricacies and for a long time did not quite understand why the "protocol" translations were not delivered to me at the last minute, and why they had only been half-translated by the party close to me, only to then be destroyed as waste paper. The Author.

Of course, it will be utterly impossible to lift that impenetrable veil that has been spread over the origin and first publication of the Protocols of the Elders of Zion by their actual authors; but one thing is certain, whether the Eastern Jew Ginsberg or some Jesuit was the author of the "Protocols," one thing is certain: it was Rome (and thus the Jesuits) that took over the "inheritance of Jerusalem," the inheritance of Yahweh, the wrathful, destructive God. But one can come to another conclusion: If the "Protocols of the Elders of Zion" [cf. p. 50] really originated with certain contemporary Jews, then world Jewry, by virtue of its global position, would certainly have had the power to prevent a wider publication. The continued, successful publication, which presupposes considerable difficulties, can therefore only take place if another equally strong or even stronger power desires this publication and promotes it through systematic support. Such an equally strong, or rather even stronger, power is the Jesuit power, which even today relies on the former worldwide power mandate of Gregory VII, extending as far as Poland and Russia. Such an all-powerful force, with the slightest gesture, with a completely imperceptible sleight of hand, can also put a Pan-German movement, which would like to be very enthusiastic, into its bottomless pockets, which is not to say anything against a truly German sentiment.

Now, something more needs to be said about a behavior that, ultimately, is directed against a development of our time on a truly spiritual foundation, a behavior that opposes an evolution whose broad scope would make the Jesuits pale with envy. The wicked assertion is being spread among the people that the anthroposophically oriented friends of occultism have repeatedly committed treason against the Entente. Apart from the fact that my own publications refute such nonsensical claims, an answer must be given here. I have before me a letter from Berlin-West, dated July 4, 1920, in which I am told that I "am not in the know." And then, in this letter addressed to me, a fundamental distinction is drawn between Guido von List and Rudolf Steiner.

And then it says: "The Steiner camp is involved in things that aimed at handing over our monarchist officers to the Entente, and where that was not possible, at arranging for their assassination as the simplest method. According to intercepted coded telegrams, soldiers who had served under the hated or feared officers in the field were systematically identified and bribed to falsely accuse these officers of serious crimes under oath, which was carefully recorded and sent to France through a channel known to me (the writer of the letter). It was through this channel that the Entente obtained the greater part of the extradition list." The letter, directed against occultism, ends with the words: "Occultists easily lose control of themselves." Signed "With German greetings, Your Ph. St."

I immediately demanded from the author of the letter the evidence for his terrible claims; to this day, St. has failed to provide me with this evidence. However, I withdrew from the "quasi-Germanic-esoteric" society led by St. as a result of this letter writer's "evasion." It must be said that the Pan-German party relies on handwritten communications, forged in a Jesuitical manner for the purpose of destroying occultism—information that certain Catholics later and repeatedly threw into an artificially incited crowd against the anthroposophical movement. But in these matters, too, world history will become a world judgment, as soon as the true history of the world, including the World War, is written without any doubt. Of course, it can only be written by historians with an occultist orientation; for only they, based on their absolute commitment to truth, have access to the real sources from which all—including Jesuitical-Pan-German—politics is conducted today. ...

Since List and R. Steiner have been mentioned, it might be worth noting the reason for the unbridgeable chasm that opened up between these two men in the occultist camp. Many years ago, Guido von List in Vienna had hoped to publish a manuscript of his in Rudolf Steiner's occultist journal "Lucifer Gnosis." R. Steiner rejected the work as amateurish, which he had to do if he wanted to preserve his own

reputation.[34] The result was List's growing aversion to R. Steiner, and all subsequent animosities from List's followers are merely the inevitable consequence. In this case, it is similar to the situation with the former occultist Max Seiling, who returned to the fold of the Church, and against whom R. Steiner had to defend himself because Seiling—like Max Heindel, the "author" of the "Rosicrucian Correspondence Courses"—wanted to bask in R. Steiner's reflected glory, from which the Jesuits once again reaped the "benefit." As for Guido von List, with whom I myself have been occupied for many years, a large part of his "occult teachings" must be attributed entirely to occult speculation and error.

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[34] In terms of ancient history research, Guido von List must be credited with an undeniable achievement. However, what List failed to recognize was the true significance of ancient Celtic culture, and this led to his error regarding the primary elements of Germanic culture. List actually attempted to apply the concept of circumcision to the laws of spiritual development, a fact he perhaps never consciously realized himself. Within his truly admirable runic research, he unfortunately failed to recognize the three states of the astral, etheric, and physical in relation to language transformation according to different ethnic groups, as taught by Rudolf Steiner, and therefore the latter understandably had to decline List's collaboration. Von List did not understand the path that an individual word image takes from its origin to its eventual disappearance—whether it is born from the supersensible or the purely physical, i.e., from the astral, etheric, or material—and therefore he did not grasp what lies at the deepest foundation of ethnic groups. Thus, his research led to countless pure abstractions and speculations. Von List did not understand Rudolf Steiner's line of thought, that one loses sight of the human being from a spiritual perspective if one does not take in their entire being in all its manifestations of life; this, in turn, resulted in his preoccupation with nationalism. However, all nationalism is nothing more than an Ahrimanic element of encrustation that takes root in ethnic groups and proliferates within them. Precisely from the perspective of Christianity—and von List was given a Christian burial after his death—von List should have... List must have grasped the saying from the Gospel of John, which is diametrically opposed to all nationalism: "Those who trust in Him (Christ) are not born of blood, nor of the will of the flesh" [Prologue 12-13]. However, it is precisely from the will of blood and flesh (the blood community) that the nationalism that so corrupts nations and leads souls astray (Ahrimanic influence) arises, which – in stark contradiction to the "confession" of the "Society of Jesus" – is the propaganda tool of the Jesuits to ensnare the unsuspecting friends of the nationalistic ideal (to which List himself particularly belonged).

In the frantic struggle against occultism, which seeks the truth, a thousand other means are considered legitimate. And once again, we see how Pan-Germanism and Judaism (the latter through newspapers like the "Frankfurter Zeitung," which is hostile to occultism, etc.) are working together when it comes to letting the actions of an occultist—no matter how patriotic—come to nothing. Rudolf Steiner, through his revelations from the estate of the deceased Chief of the General Staff, von Moltke, demonstrated in the most brilliant way that Germany was innocent of the World War. This finding by Rudolf Steiner, conveyed through the occultist correspondent of the Parisian "Le Matin," Jules Sauerwein, was not only ignored by the professional politicians of a collapsed Germany, but was even falsified by certain parties in the spirit of Loyola. And the Jewish-connected Ludendorff—whose wife is Jewish—a favorite of the Pan-Germans, also contributed to this suppression of the truth. On the other hand, the Catholic German Chancellor Dr. Wirth sees only Germany's "policy of fulfillment" as the only path that Germans are allowed to take, in contrast to their still outspoken adversaries, even though this "only" path represents Germany's political disenfranchisement! Was Dr. Wirth, as a Catholic, not allowed to accept the Steiner-Moltke revelations because they originated from occultists, as a child of his church?! One would think he should have embraced these documents proving innocence with enthusiasm in order to free Germany from the heavy burden of war guilt placed upon it. ... But the situation is as follows: not only is R. Steiner an occultist, but General von Moltke had also appreciated for decades what a spiritual science seeking the truth at all costs can mean for humanity. However, a worldview imposed from Rome forbids a German chancellor from acting in Germany's interest. Meanwhile, Sleeping Beauty Germany is bleeding to death from the stings of poisonous thorns from Loyola's "paradise."

The end still justifies the means, just as in the time of Augustus the Strong, whom the Jesuits crowned with the Polish royal crown in exchange for his betrayal of his Saxon kingdom to Rome. Things are still the same as "in Poincaré's time," when a prominent Benedictine, Dom Besse, was allowed to give a major speech in Paris on July 1, 1914, advocating for war, in which Germany's downfall was implicitly included:

"Battle is a factor of world order. If we want to glorify God, let us call him the God of battles." (cf. Joseph Caillaux, "My Imprisonment," p. 29). Just like "in the time of Clemenceau," who, although a great Freemason, was nothing more than a prisoner of the Jesuit clique in France, which beat the drum for its global power politics in the "Action Française": The Jesuits elevated Clemenceau to power, which the "Tiger" then wielded in such a way that he wanted to bring about Germany's demise (cf. Caillaux, op. cit., p. 62). If Clemenceau and Poincaré had not "obeyed," the Jesuits would simply have placed Philip VIII on Napoleon's throne through a coup d'état (Caillaux, p. 49). That's how things stand: we occultists will not allow ourselves to be misled in our view of history, not even by a hair's breadth, because we believe that only the purest truth from heaven can bestow abundant blessings upon humanity. That is why this unrestrained persecution mania against the German heralds of spiritual awakening is raging through our times. Free science once liberated the soul striving for freedom from the spell of deceitful Rome, which has always loved dark magic – today, the same science is to be bound in chains by the Romans so that the liberated soul can be recaptured by virtue of the "freedom of conscience and worship" proclaimed "ex cathedra" on December 8, 1864.[35] And this papal church understands the art of soul-catching; it constantly cultivates and maintains its special occult mysteries in Rome, as a former Catholic student of these mysteries, S. K. in Freiburg im Breisgau, confirmed in the journal "Theosophy," Leipzig 1920, pp. 277/278.

We had mentioned Poincaré. Well, a book recently published in Zurich, drawing on Jesuit sources, also erects an eternal monument to him. Sentences like: "Amidst extraordinary applause, Raymond Poincaré once entered the Élysée Palace; he departed in the splendor of an unblemished, cloudless popularity"; "his moving language is a hymn of praise for the architects and agents of victory";

[35] Pope Pius IX (1846-1878) reaffirmed in 1864 in the encyclical "Quanta cura" the condemnation of the "madness" that freedom of conscience and worship is a right of every human being.

"only rarely does his speech burst forth boldly, rising like the winds that tear Ulysses' sails," are just tame examples from the effusive Jesuit glorification of this warmonger.[36]

It is interesting to note, incidentally, how the tentacles of the Jesuit moles are also entwining themselves around this statesman, so courted by the Freemasons, in Alsace-Lorraine, with Poincaré being publicly lauded by Catholic party circles for his inflammatory speeches against Germany [delivered on April 24, 1922] in Bar-le-Duc, etc. "They" certainly have "holy" reasons for this, since the French propaganda campaign of Poincaré and his associates in Alsace-Lorraine led to the virtual closure of some 160 Protestant parishes, with the state making it impossible for the pastors of these congregations to continue their work, and 120 Protestant pastors being expelled. The world watches these events with its eyes closed and fails to recognize how Loyola's guard, thanks to Jesuit casuistry, is daily erecting new prisons for the spirit and strongholds for obscurantism. But not only do people fail to see what is happening before their very eyes, they also, with relish and cunning, sacrifice the true occultists, who alone have been waging the relentless battle for light and freedom of the soul for centuries.

“In politics, everything is permitted except failure,” says Villiers de l’Isle-Adam. We have pointed out that the will of Loyola's disciples, which sterilizes everything spiritual, together with the Freemasonry of the Entente, desired the World War. The entire conduct of the Belgian Cardinal Mercier—who, incidentally, also discusses the doctrine of reincarnation in one of his books, but, although he cannot reject it, nevertheless pushes it aside in a truly Jesuitical manner—during the war is also proof of this. Heinrich Stuhrmann provides further proof in his work "The Great Enigma" (Godesberg 1920, Evangelical Publishing House), by quoting a statement made by the Catholic Professor Buss in Freiburg, which was made seven decades ago: "The Pope will, from Berlin, lead German Protestantism back into the bosom of the Church.

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[36] Henri Seeholzer, *«Raymond Poincaré»,* Zurich, 1922.

The Church is relentless, and with the Church's battering rams, we will have to slowly crumble the fortress of Protestantism (Prussia!) ... With a network of Catholic associations, we will encircle the old Protestant heartland in Prussia from the east(!) and west(!) and thus suffocate Protestantism... and render the Hohenzollerns harmless... What Professor Buss announced 70 years ago, the Jesuits, during the World War (as if in imitation of the machinations that led to the Thirty Years' War, which was also essentially a Jesuit undertaking), strived to carry out brilliantly in holy competition with the secret societies of Masonic observance. Quite seriously (as one example among many), alongside the Masonic and occult secret publications of America, the New York "Herald" worked on the American people in a Jesuitical manner to bring them into the war against Germany in order to detach Alsace-Lorraine, Baden, Bavaria, and Württemberg from the "Empire" through the decree of the Entente, and indeed in the interest of forming a new, separate "Catholic" unified state including the lands of the then Austrian crown.[37] One must not forget that "Habsburg" was the special bearer of Roman Catholic power imperialism, a kind of conservator of the Catholic principle since the days of the 8th or 9th century, and this support, which had degenerated into unnaturalness, was what Jesuitism, through its leading American newspaper, attempted to insert into the competition for world power against the specific aspirations within secret societies for its own purposes during the war. Thus, Jesuitical Rome also constantly tried to portray the German Empress (the wife of Wilhelm II) as the driving force in Protestant Prussia, acting against all Roman influence, and under this banner, sought to undermine Prussia-Germany. With particular relish, the New York "World," also operating under Jesuit influence, accepted the peculiar "prayer" of the Jesuit (Bernard) Vaughan (1847-1922) for a "crusade against Prussia" as a special struggle against Protestant Prussia. How aware the Jesuit intermediary, the German minister Erzberger, was of his own actions when, according to the "Süddeutsche Zeitung" of November 25, 1917,

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[37] See Rudolf Steiner's reference to the re-establishment of the "Holy Roman Empire of the German Nation" in the esoteric lecture of April 11, 1924 (GA 270-1); see also "The Brothers of the Shadow," 4th edition, Basel, 2010, pp. 165ff.

he was already negotiating in Zurich with French bishops about the cession of Alsace-Lorraine, may remain an open question. It suffices to know that in Rome, as well as from the banks of the Thames (there through the intermediary Lloyd George, "the consummate artist of persuasion," the "Prime Minister with telepathic instinct," as J. M. Keynes called him), the destruction of Germany was a foregone conclusion.

We see that the Church and the Lodge always go hand in hand, despite all the often boundless external hostilities. Because all the threads converge in the common "highest spheres," they know each other's "secret" affairs so well—the Lodge knows the Jesuits inside and out, and the Jesuits know what's in the drawers of their so-called antipodes, and so they shower each other with as many courtesies as are compatible with the intended charades. Behind this lie the obscurantist goals: world power in economic life through England-America and the Lodges or the Catholic economic enterprises and trade unions, and world power through the subjugation of the spirit by means of the de-spiritualized philosophies and the de-spiritualized churches of all systems, and through the furious declaration of war on all true occult spiritual science. This explains quite frankly why the French "Lodge government" (meaning official Paris) could send its former minister and Freemason Gabriel Hanotaux to Rome as the official envoy of the Great Republic on the occasion of the beatification of Joan of Arc on May 16, 1920. ... For the real occult background to the carrying of the banner by the Maid of Orleans is revealed neither by Rome nor by the occult secret societies of the Western political world. Only blind faith is nurtured, and a farce is performed. One would have to delve more deeply into the truly strange birth of the noble maiden who ended up at the stake, and likewise into her real connections to the occult, i.e., to the Logos = Christ; however, only true occultists are willing to do this. To go into this in more detail here would lead too far; The access to the mysteries of this heroic girl has already been revealed by Schiller (not exactly by Shakespeare), and the "temple" that bears witness to her truly divine calling can be entered today by anyone capable of a pure disposition.

However, the Roman Jesuits ensure that such deeper spiritual feelings do not arise anywhere, by slandering occultism in their places of worship and having their priests refer to lectures—as happened in Stuttgart and elsewhere—in which a spiritual science based on truthfulness is presented to the general public by its enemies in a directly untruthful manner. This again brings to mind the probabilism and occult techniques of those who, as Father G. V. Keller said, engage in "court and robber councils" (cf. B. Carlo, "Layman's Word to Laymen," Hamburg 1848, Berendsohn publishing house). What the "Magical Papers" (Leipzig 1920, pp. 36-37) describe is indeed from some time ago, but the old practices still prove effective today. When the superiors of the "Society of Jesus" wanted to push through something favorable to their purposes with the Spanish king, all Jesuit fathers were instructed, at the time of the audience in which this request was presented to Philip II by one of these leading Jesuits, to concentrate their thoughts intensely on influencing the king in the desired direction. This experiment always succeeded. King Philip often complained to his trusted advisors when they expressed their concerns about the concessions granted to the Jesuits: "I had the firm intention of not granting this request under any circumstances, but as soon as I spoke to the priest, I felt such a flood of inspirations (dark magical suggestions) overwhelm me, which advised me that I had to fulfill his request." — In our day, mass hypnosis against genuine occultism occurs in precisely the same way, supported only by the Jesuit-controlled Catholic press and literature, as well as by highly questionable popular leaders and other easily influenced political demagogues. Thus, the South German liberal religious preacher Gottfried Schwarz is quite right when he says: "The entire activity of the Jesuits is nothing other than — civil war." (Monthly journal "Banner of Freedom," Heidelberg 1902, Issue 82).

Such behavior, however, will not prevent Catholicism from producing the most magnificent figures, and this not only in the old, beautiful era of Thomism and Scholasticism or their predecessors (Scotus Erigena, Augustine, Pelagius, Averroes, Thomas Aquinas, Albertus Magnus, etc.),

We gladly recall the Vicar General of the Diocese of Constance, Ignaz Heinrich Karl Baron von Wessenberg, who, in addition to the Baden territories, also exerted his warm and benevolent influence over a wide area of western and central Switzerland. Of course, the papal nuncio in Lucerne soon suspected him, whereupon the Pope refused to confirm Wessenberg's election as administrator of the Diocese of Constance and even dissolved the diocese, thus removing Wessenberg from office. The man condemned by Rome had – like Hrabanus Maurus before him – advocated for a specifically German-Catholic church with a German liturgy and German church hymns, which was contrary to the brutal power of the Church. Wessenberg's special friend and patron was Archbishop, Prince Primate, Archchancellor (of the Holy Roman Empire) and Grand Duke of Frankfurt, Imperial Baron Karl Theodor Maria Dalberg, who, like Wessenberg, had made significant contributions to the sciences. The spiritual life that directly impacted daily life was, for him as for Wessenberg, a vital force, and thus both can be considered direct precursors of a healthy, spiritual science based occultism. Let us also remember a noble Jesuit, Johannes Michael Sailer – another friend of Wessenberg – who, as professor, bishop, cathedral provost, etc., was one of the most famous preachers of his time. No less deserving of recognition for their genuine spiritual development were Sailer's students Michael Fenneberg, Johannes Gossner, and Martin Boos, who, although they did not achieve the fame of their aforementioned role models and masters, nevertheless suffered sufficient persecution from the Curia and the Inquisition. Finally, Vincenz Knauer should also be mentioned, the refined Benedictine monk who wrote a book about "The Main Problems of Philosophy... from Thales to Hamerling." The work of all these men still belonged to the great era of German philosophical idealism, which later faded away, only to re-emerge in our time within the realm of serious occultism. Their legacy, its continuation, and its further development can be found today in Anthroposophy.

The extent of the unscrupulousness permitted by Jesuit morality when it comes to opposing the hated occultists can also be seen in the fact that Jos. Aug. Lux of Salzburg is allowed to write in the "Weisse Hefte" (1921, 11/12) that it is "in any case Bolshevism" to approach the mystery of creation, the individual soul, and the world soul in the manner we advocate.

This is also evident in the fact that the aforementioned Jesuit Max Kully associates himself with the author of wildly fantastical, sexually charged, and therefore obscenely sensational devil stories, the cynic Gustav Meyrink. Meyrink fawns over the papacy with his "White Dominican" and the "52nd Pope" (Hormisdas), or with all his other "works of art," whose ghostly obfuscations conspire to destroy honest spiritual science (cf. Kully, "The Secrets of the Temple of Dornach," p. 38). Perhaps not everyone is aware that Meyrink, whose mystification is carried out by the so-called "Bo Yin Ra" (this man's real name is quite vulgar), is celebrated, so to speak, as the greatest sage on earth today.

It may be that all these Jesuitical machinations against honest occultism can be explained by the invocation that the Jesuit must perform during the so-called "dagger consecration," as described by Heckethorn: "And you, O invincible and terrible God (is this the invocation of Christ, who redeems the world and fills us serious occultists with such sacred awe, or is it not rather the invocation of a true devil: Ahriman?!), who have decided to entrust our chosen one, your servant (who receives the dagger consecration), with the annihilation of the heretic... grant him the necessary strength and bestow upon him the perfect consecration by crowning his deed with success. O God, multiply your strength a hundredfold so that the noble undertaking may succeed for him. Have mercy, O Lord of Hosts, and look down with benevolent eyes upon your servant, whom you have chosen as your arm to carry out the lofty commands of your eternal justice... Amen!" (The dagger consecration is preceded by a series of wild imaginings, teeming with the most terrifying ghosts and demons, all of which must be experienced before the Jesuit is given "the banner of Jesus," for which he is to fight. One can imagine where these gruesome contemplations or "visions" must ultimately lead when the novice is forced to focus all his mental energies for long periods solely on the so-called "adversary of Jesus," only to then, torn and shattered in body and soul, also have to endure the imagination of the vengeful Jesus himself, as prescribed by the "initiation" unknown to Heckethorn.)

A few political points may serve to illustrate the international situation as it appears to the occultist observer standing outside the realm of politics. Just as the circling of countless flocks of seagulls foreshadows an inevitably approaching winter, so too does the ever-expanding power of the papacy announce not only the gravest danger to serious occultism, which seeks to usher in a genuine form of Christianity, but also the boundless powerlessness of a humanity that is spiritually surrendering itself to ruin.

We read in the "Neue Zürcher Zeitung" of January 23, 1922: "The establishment of the English embassy to the Vatican fostered friendly relations with England. ... Vatican diplomacy proved no less successful in negotiations with Czechoslovakia, Poland, and the Slavic kingdoms. Benedict XV's conduct towards Italy was equally skillful. This was evident in his dealings with men like Crispolti and Grosoli-Pironi, who advocated an active Catholic policy in "Il Corriere d'Italia," "Momento," "Italia," etc.; it is also evident in the founding and development of the Catholic People's Party."

The same NZZ newspaper stated on February 10, 1922 (after the election of the new Pope Pius XI): "Briand has submitted a plan to the Curia that provides for the organization of religious associations; the Vatican is prepared to recommend that French Catholics join them. It has been recognized in France that German statesmen like Erzberger and Dr. Wirth derived their shrewd policies from the spheres of Catholicism. The Pope, as the only nuncio in Poland, makes himself appear as a friend of this young Eastern European state. Rome's newly awakened interest in the Slavic peoples corresponds to the ideas propagated in Paris."

On January 17, 1922, the aforementioned liberal, "anti-clerical" Zurich newspaper wrote: "It is characteristic that the clerical newspapers, in particular, welcomed the formation of the Poincaré cabinet."

Now, the appointment of Pope Pius XI as an "honorary member of the French Academy," History and Fine Arts section, is also imminent – the same section to which the Italian King Victor Emmanuel III also belongs as an honorary member.

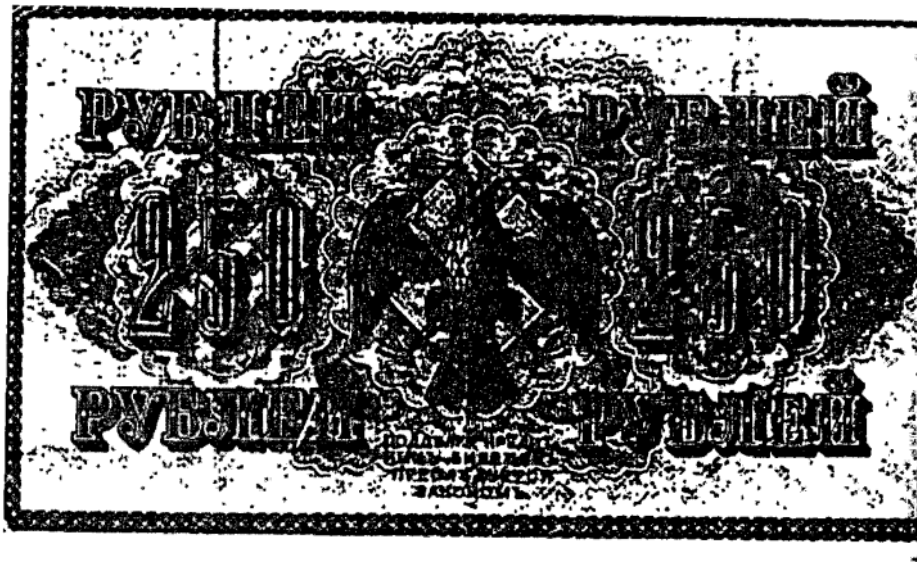
Days earlier, the "Neue Zürcher Zeitung" reported on the situation in Switzerland: "On January 28th, the dinner will take place in Bern at which the Federal Council usually swears in the diplomatic representatives accredited to it. According to the Geneva 'Journal,' it is a very delicate problem whether the papal nuncio, Monsignor Maglione, who is to re-establish Switzerland's relations with the Vatican, should take precedence over the French ambassador."

Regarding France, the leading Zurich newspaper stated in an editorial dated December 21, 1921, and originating from Paris, that the election of Paul Deschanel as President of the Republic after Poincaré's departure was "not least attributable to the influence of the Church," and that a newly appointed French ambassador to the Vatican "would inform the Curia about the internal affairs of his country."

If Catholicism is making progress everywhere, it is certainly not surprising that Swiss newspapers are advocating for wage adjustments for the working class in accordance with an encyclical of Leo XIII, the "Workers' Pope," and that a report from Milan on March 13, 1922, describes a fraternization between Italian Social Democrats and local Catholic workers' associations. This new socialist-Catholic, red-black alliance, which came about on the initiative of the Catholic Don Sturzo, comprised 80 socialist and 50 Catholic communities at its founding and has "not become any smaller" since then.

Within this Catholic-socialist ("black-red") alliance, the "Catholic International" is once again the driving force. To realize this "dark" international organization, whose true creator was the late "peace pope" Benedict XV, and to whose "world pacification" he himself donated 25,000 lire, papal envoys were appointed in all countries of the civilized world (primate princes, cardinals, archbishops, bishops, and wealthy "laymen"): in Italy, the current Pope Ratti (Pius XI), in Germany Schulte, in Switzerland Schmid von Grüneck, in Austria Pfiffl, in Hungary Czernoch, in Czechoslovakia Kordatsch, in Holland Logue, in Spain Almaras y Santos, in Portugal Bello, in the United States Dougherty and Schrembs, in Argentina Duprat, etc. In France, the international league also relies on the highly influential "social people's bureaus."

In Germany, however, where indifference, disarray, helplessness, and powerlessness in both world and domestic politics have sunk even below zero, the Catholic Church stands ready, highly active. Symptomatic of this is the demand for the establishment of Catholic worldview professorships(!) at all universities. The implementation of this demand by the Roman Curia would shatter, almost for all time, the last hope of all those who still consider a spiritual revival possible in this trampled "land of poets and thinkers"—a crucial warning to all Theosophists and occultists! The establishment of a "Meissen Cathedral Chapter" in the midst of a previously entirely Protestant region has left the German people unmoved. A treaty ("concordat") between the Holy See and the German Reich, under the aegis of a government that has become more Catholic than ever since the revolution (Ebert, Fehrenbach, Erzberger, Wirth, Cuno, etc.), is merely a matter of a very short time: the Holy See has already finalized the matter. This concordat would soon place the schools under the new rule of the Church and the German child under the Jesuit coadjutors. "In the shadow of this constellation, it is now harvest time for the Catholic Church in Germany," observes the certainly well-informed leading Swiss newspaper, the "Neue Zürcher Zeitung."



Meanwhile, the Soviet government is also entering into a concordat with the Papal Curia for the effective practice of Roman Catholicism in the vast Soviet territories. This agreement was preceded by a remarkable conversation that the Russian People's Commissar Krassin had with the Archbishop of Genoa aboard the Italian warship "Dante Alighieri" during the Genoa European Conference. Over sparkling champagne, the two men discussed at length the most advantageous positions held by the Roman Catholic Church in the Soviet state. Previously, Krassin had celebrated the Italian king as the true father of his people(!). Meanwhile, Soviet ruble banknotes adorned with the swastika (or the hooked cross also misused by German chauvinists) (see illustration) were effectively instilling in Eastern souls the ancient reverence for the oldest symbol of human faith—albeit with different principles, certainly not the morally noble principles of the ancient tenets.

The Papacy—and this must always be kept in mind—is so keen on the fusion of the Russian Orthodox Church with the Roman Jesuit Church because this merger may appear to the Romans as the last blow to be struck against the occultism of the future. Even Gregory VII (1073-85), who had already been the driving force behind all papal aspirations for world domination under Leo IX and Alexander II (cf. p. 111), this "greatest of all popes,"

had taken up the plan of having the Greek Church, the entire Byzantine world, and all remnants of pure Eastern early Christianity, along with the stragglers of the Monophysite-Coptic Christians, absorbed by the Roman Curia (the papal church government). This would have allowed them to block certain sources as early as the 11th century, from which a future occultism will still draw much benefit if Rome does not truly triumph over the entire earth, which is quite possible given the lethargy among the so-called Protestants, who in reality only raise fanatical protests against their own pioneers, the theosophical spiritual scientists, while in truth and fact they unhesitatingly pledge allegiance to Rome. One need only consider the Catholic dogma, also advocated by Protestants—Wundt, etc.—which is entirely to be expected, according to which man consists only of body and soul, instead of body, soul, and spirit (I). Rome readily agreed that the Bolsheviks, who were consistently recognized as an "occult power" at the Socialist Congress of Tours on New Year's Eve 1921, should keep the Russian monastery treasures they had looted from Russian holy sites, including ancient vestments worth up to 4 million Swiss francs and, above all, precious paintings imbued with ancient traditions, each worth up to 250,000 Swiss francs. They also permitted the trial of defiant Russian bishops and Patriarch Tikhon, in the silent hope that even the last sacred traditions, from which some future renewal might perhaps emerge, would thus be lost. In this Vatican-Russian, indeed "occult," policy, the aforementioned Don Sturzo, as a leader within the black-red compromise, plays a not insignificant role. The occultist, however, should do everything to save from the Russian national soul, as well as from Russian literature and art, whatever can be saved for the future of humanity. Here, too, the Anthroposophists have already accomplished much pioneering work, yet another reason for all "Romanists" to hate and slander them immoderately.

The election of Ratti as Pope [Pius XI, 1922-1939] is of paramount importance. According to the April 1922 issue of the Jesuit journal "Stimmen der Zeit" (Voices of the Times) published in Freiburg, it was crucial from the outset for the conclave itself that only a pope whose previous career had been a political one could be elected (!).

And Ratti was a politician through and through. During the Great War, he was not only the papal visitor and nuncio in newly created Poland [1918]; he also traveled extensively throughout Russia, thoroughly studying the countries, conditions, and ethnic groups from a purely Jesuit-political perspective. It is "thanks" to his influence that the Catholic Church in Poland became, so to speak, the "state religion." It attained a free and leading position, while all other religious communities in Poland are entirely dependent on a "favorable opinion," which, however, "one" doesn't necessarily have to hold of them. For the vast Russian territories, on the other hand, the situation is such that Ratti's election offered, from the very beginning, the guarantee of a thorough Catholicization of Russia, after Ratti had previously secured the vast territories of Russia for the Jesuits' "mission."

Meanwhile, the German "Free State" of Danzig, which among its approximately 195,000 predominantly Protestant inhabitants will count hardly more than 5 percent Catholics (with about 4,800 Poles), has now also received an apostolic delegation headed by its own papal envoy (nuncio): Msgr. Count Eduard Alexander Stanislaus O'Rourke, titular bishop of Canca.

France, which in the time of Waldeck-Rousseau still prided itself on its separation from Rome, now has two hundred strictly Catholic deputies in the Chamber, which is a good third of all members of parliament.

In Belgium, the Catholic leader Charles Woeste, who died in April 1922, had strongly opposed a free school system, just as he had always represented extremely pro-Roman tendencies.

In Romania, we see the Freemason-influenced Prime Minister Brătianu as a delegate to the Pope: with the goal of requesting a cardinal's hat for the "conquered" Bessarabia (!).

In the new German-Austrian state, Msgr. Dr. Seipel now serves as Federal Chancellor, clad in the prelate's cassock. "Seipel is the typical diplomat in a cassock, the kind of figure one is accustomed to encountering in the salons of 'black' Rome," the "Neue Zürcher Zeitung" says of him. He had already served in the government once before; Count Czernin called that period the "last act of the Austrian tragedy,"

a time when Vienna played out its role—a role it had never truly understood. Vienna should have become the anchor and balancing point for freedom of conscience and thought: that would have been the Slavic-German reconciliation in the spirit of occult Christianity. Vienna failed. Today, we read in the Viennese correspondence journal for the Catholic clergy of February 10, 1922, that an Austrian Catholic scholar has nothing to fear within the wide circle of Rome: Cardinal Gasquet—an Englishman, incidentally!—tells him: "We only hate the Germans!" Whom does Rome hate? Whom does the whole world hate? They hate the German spirit, which strives for self-liberation and finds its true core troops among the occultists! And it is mere deception when the member of the French Grand Lodge and the French Grand Orient, the Freemason Brother Charles Limoussin, a member of the 33rd degree of the high-ranking Freemasonry allied against Germany, lies with empty phrases, claiming that Freemasonry is the counter-church to the Papacy. It is its ally in the fight against all spiritual progress, against supersensible knowledge, and against the German spirit!

Meanwhile, the Papacy—as the "other half of God"—assembled no fewer than approximately 30 cardinals and 400 bishops, along with 100,000 other participants, in a processional parade at the Eucharistic Congress in Rome (its "international troop review") to publicly illustrate the mystery of the Last Supper, which the Roman Church had degraded into a "fetish." Such grandeur had not been witnessed for 52 years. (The independent preacher Gottfried Schwarz called Rome's "Eucharist" [the falsification of the Last Supper] a "fetish"; despite an archiepiscopal indictment, the jury court in Mannheim acquitted him on April 16, 1903).

The late Benedict XV also knew how to exploit the situation in British India. If he could flirt with every Maharajah as successfully as he did with the Great King of Travancore, then things would certainly soon be looking excellent for Rome even in the land of Brahma and Buddha.

In Constantinople, the Mecca of the Turks, on December 18th of the year before last [1922], a monument to Pope "Benedict the Beloved" [Benedict XV] was unveiled in a pompous ceremony, attended by the entire Turkish court and government authorities,

as well as all the present English, American, French, Italian, and Greek chargés d'affaires of the Entente, and the Japanese commissioners devoted to Shintoism and Buddhism. The Gregorian (Armenian) Patriarch and many congregations also participated in the festivities. "An enormous crowd applauded." The Catholic "Neue Zürcher Nachrichten," which immediately reported on this tribute to the "King of Kings" by telegraph, published in the same issue a scathing attack against all of Theosophy in its editorial, exploiting the prevailing political sentiment.

When it is recounted that Dr. Martin Luther, while translating the Bible at Wartburg Castle, threw his inkwell at the devil's face, this story is actually based on an occult experience Luther had with an Ahrimanic-demonic spirit, of the kind that lurk in abundance behind Jesuitical imaginings. Luther, in his inner being, still belonged to an era that possessed atavistic clairvoyance. Anthroposophical spiritual science aims to replace this lost atavistic clairvoyance with conscious training, by awakening those inner soul forces that Goethe also possessed and which he referred to as "perceptive consciousness." Through this clairvoyant sense, Luther saw the terrible spirit of the materialistic age rising up, a spirit that would first seize hold of religions and that gives rise to those horrific images that no Jesuit novice, guided toward subjective visions, can escape. It was this terrible "Satan" that Luther intended to confront with inner soul power. Nothing more.

What are Protestants experiencing in Rome today? What will continue? The Knights of Columbus, an organization of wealthy, Jesuit-influenced Catholics in the United States, connected to the occult political societies of the "left hand" (the "Brothers of the Shadow"), are already on the verge of circulating one million dollars in Italy, as a first installment, to effectively combat Protestantism in this southern kingdom. This initiative goes back to the late Pope Benedict XV, who hurled anathemas against the Theosophists. Regarding this same Benedict, who commanded all Catholics to condemn the occultists,

the Roman newspaper of the Curia, "Civilta Cattolica," wrote in 1919: "The traditional (!) sympathies and the real (!) interests of the Pope did not allow him to wish for a victory of the Central Powers (!). He could not think without horror (!) of the prospect of a final victory for Germany; a victory that would have meant the triumph of Lutheranism (!)."

We refer to two articles from respected newspapers. One deals with the Munich Cardinal Archbishop Faulhaber, who played a special role at the German Catholic Congress in the Bavarian capital, the other with the Italian propagandist for the world mission of Jesuitism, Don Sturzo.

Regarding the former, the "Münchener Post" of August 30, 1922, states, based on his official appearance: "Cardinal Faulhaber's words cannot remain without political repercussions. They are proof of the power-hunger of the Roman Catholic Church and its clergy, who do not want to live in peace and harmony with the state, but want to dominate it at all costs."

Regarding the leader of the Italian Catholic People's Party, Don Sturzo, the Milanese "Secolo" of August 20, 1922, reveals that this "Philo-Fascist"

"as such" supports a political movement ranging from Catholicism to Freemasonry. The "Neue Zürcher Zeitung," No. 1097, from which we take the latter quote, also informs its readers that Don Sturzo's politics are such that they qualify him to be a member of the Jesuit order.

During his visit to the Genoese Masonic lodges on the occasion of the Genoa World Conference, which brought about the conclusion of the German-Russian treaty between Rathenau and Chicherin, the Swiss Freemason Brother Schütz noted ("Universala Framasono," 1922, No. 11/12) that the Grand Orient of Italy is engaged in politics. Now the Masonic "Neue Zürcher Zeitung" shows how the Jesuit Church, despite all 16 papal excommunications against Freemasons, conducts politics with and through this very Freemasonry. We are satisfied; our presentations have, so to speak, been "approved".

Several inquiries we have received prompt the following responses:

By decree [Edict of Benedict XV] of the Holy Apostolic College in Rome [Benedict XV] on July 16, 1919, Catholics were forbidden from reading anthroposophical-theosophical writings (cf. p. 94). Because the Jesuits, through genuinely suprasensory contemplation, understand the interconnectedness of the world, they do not want to tolerate any rivalry that emphasizes the spiritual, such as Anthroposophy, in order to create better living conditions, including in economic and national life; hence this anathema. The Jesuits therefore work quite consciously from a knowledge and will concerning the world; however, they have no other goal than to prevent any higher spirituality than their own from arising in the life of humanity. It must never be forgotten that it is a traditional legacy of Rome that only the Pope is to be considered the legitimate earthly ruler, and that precisely at the moment when freedom of thought was proclaimed in the world, Jesuitism rose on the horizon to stifle this very freedom of thought in its first manifestations from a Jesuitical-suprasensory perspective. Now, however, Theosophy-Anthroposophy can only flourish on the foundations of freedom of thought. Therefore, Theosophy-Anthroposophy had to be repeatedly forbidden by the highest ecclesiastical decree. Characteristic of the workings of Rome, in my personal opinion, was the experience I myself had with the "Core Points of the Social Question" [IGA 23], derived from higher insight. I had found the opportunity to successfully disseminate this classic work by Dr. Rudolf Steiner, which is particularly well-regarded in Scandinavia, in Christian-social circles. The new ideas contained therein for overcoming the hardships of our time had gained lively recognition, especially among those Catholics who are active in public life. Until, all of a sudden, all appreciation for this book fell silent: the anathema—repeated by Rome's satellites—had resounded throughout all the churches and into every Jesuit-infected corner. Our contemporaries, however, who are far too little attuned to spiritual aspirations and have succumbed to a blatant obsession with authority, remain unaware of the test of life that humanity faces today: to decide for themselves what serves the well-being of the world and its peace.

Regarding Bô Yin Râ (Josef Schneiderfranken – 1876-1943), I am becoming increasingly convinced that he is a member of, or at least influenced by, those supposedly all-knowing but nevertheless questionable "initiates" who, even in the 1930s and 40s of the last [19th] century, only used male mediums and still gladly continue this practice today. After all, Bô Yin Râ himself states that a woman "can never possess the most basic physical and mental prerequisites" that would enable her to be initiated. In those strict orders that consistently reject any female presence, all sorts of spiritual research methods are indeed practiced. However, these methods yield doctrines such as those disseminated by "Raphaël" in the "Hermetic Letters" published for a long time by Dr. M. Athos, doctrines that Bô Yin Râ now imparts to his followers, and which even H. P. Blavatsky, in her first work "Isis Unveiled," proclaimed, under the influence of the secret societies to which she belonged at the time, that there has never been, nor will there ever be, reincarnation, except perhaps in the abnormal cases of suicide. Bô Yin Râ condenses this "occult wisdom" flowing from these circles of "initiates" into the following sentences: "The two poles of gender are of an 'eternal' nature and reach into the innermost core of the primordial light. What is 'man' on earth today was 'always,' even before eternity, of a masculine-polar nature of original spiritual essence, and what lives on earth today as 'woman' was 'eternally' of a feminine-spiritual orientation." Consequently, the polarity of the sexes is said to have existed from eternity and to manifest itself not only through the physical-material body; thus, the spiritual and psychological aspects of man are also sexually differentiated. Precisely such pronouncements, disseminated to the general public through "Magical Journals" or similar writings, demonstrate to those familiar with occult secret societies how, in a Jesuitical manner, attempts are repeatedly made to mislead humanity and prevent it from gaining access to schools of wisdom from which true spirituality flows. The entire way in which Bô Yin Râ combats the reincarnation of the soul is all too reminiscent of how the Catholic clergy, including the Benedictine Father Alois Mager, characterizes the doctrine of reincarnation as a "fantastic game of Theosophy."

Regarding the Catholic politics of the Italian Don Luigi Sturzo, it should be added that this excellent practitioner of Jesuit tactics not only "supported the Bolshevik alliances in his country" ("Neue Zürcher Zeitung," September 28, 1922), but would also find a way to deal with Mussolini, the friend of Freemasons, who was raising the flag to allow his fanatical followers to trample everything German in the new territories so "gloriously conquered" by Italy. Mussolini, after all, announced that he would use the Catholic Church as a suitable instrument for his "national" work ("Neue Zürcher Zeitung," September 26, 1922). Incidentally, in Hungary, Deputy Friedrich, together with the radical Catholic Wolf, his colleague in parliament, was already raising the banner of Hungarian fascism, of "Hungarian nationalism," in the spirit of the Church.

The declaration of papal infallibility, however, could be effectively supported, particularly by the literary work of Joseph Count de Maistre, one of the most intellectually gifted proponents of absolutist political theory. In 1803, he became the Sardinian ambassador to St. Petersburg, a position he was forced to relinquish in 1817 due to his membership in the Jesuit order. In his theological and political writings, de Maistre proceeded from the premise of so-called "original sin," the atonement for which was humanity's life's work; he concluded that governments—especially the papal one—must be as strict as they are absolute. According to de Maistre, the Pope alone is the rightful king of civilized humanity; the Pope is, as it were, the living incarnation of Christ after the Redeemer's death and resurrection, and therefore, he is entitled to sole power on earth. Thus, even today de Maistre contributes significantly to the sterility of the human psyche and still hinders the development of human self-realization from ego-consciousness a hundred years after his own death.

It had been said that seventy years earlier, the Catholic Professor Buss had declared that the Catholic Church would destroy Germany in order to annihilate Protestant Prussia because of its Evangelical faith. Now, Wilhelm II also confirms Rome's thirst for revenge in his "Memoirs."

While describing his relationship with Leo XIII, he recalls the statement Leo made to the Emperor shortly before the Pope's death: "Germany must become the sword of the Catholic Church!"[38] The late Rector Hermann Ahlwardt might have been less discredited if he had not also recognized the great danger that the Jesuits posed, a danger that threatened the world yearning for spiritual freedom more and more each year. Long before the war, he recalled the efforts of the Jesuit order in 1861 to bring Catholic Austria back to the forefront of Germany, while completely weakening Prussia; and since the Jesuits failed in this policy, they instigated the confessor of Empress Eugénie, Father Baur, to orchestrate the war of 1870 (Ahlwardt, "More Light," newly published in 1919 by W. Fischer Verlag, Leipzig). During the First World War (1914-18), the two Jesuits Bernard Vaughan and Cardinal Gibbons prayed: "When the cry of victory resounds from St. Petersburg to Rome and from Paris to London (the seat of the 'other secret societies'), then we will be able to exclaim: death has contributed to the victory and has been transformed into it. So may it remain forever!"

However, the connection between Rome and London (the Society of Jesus and Masonic secret societies on an occult basis) could only be revealed by those involved themselves. In the newspaper "La Nation Belge" of September 9, 1922, its correspondent Lionel reported on an interview he had with the highest dignitary of the Druids in Belgium—who trace their origins back to the ancient Druids in England and practiced a cult similar to that of the ancient Incas in Peru or the ancient Egyptians—Mr. Weber, who carries the "Banner of Belgium" of contemporary civilization within the worldwide "Universal Order of Druids." The previous Grand Dignitary of the Belgian Druids, the "Archdruid" Brother Dufour, had—according to the newspaper's representative—been buried with all the honors of the Catholic Church only a few weeks before this interview,

[38] Perhaps Wilhelm II did indeed know something about the influence of Freemasonry and the Church, for he is said to have repeatedly stated (according to the "Helvetian Edition of the German Newspaper," 1922, No. 10A): "Besides purely political forms of government, there are only two world powers of international significance: Freemasonry and Roman Catholicism. The structure of both is so vast and their influence on the hearts and minds of their followers is so profound that no foreseeable limit can be seen."

"because Druidism is not in contradiction with the dogma, regulations, and teachings of the Roman Church." This "all-encompassing Order of Druids" "aims to restore the memory of the original community which, through its leadership, guidance, and zeal, represented the foremost source of power among the native inhabitants of England and the ancient peoples of Gaul." This restored Order of Druids currently comprises 625 lodges with approximately 20,000 members, scattered primarily in the Anglo-Saxon countries, but also in Germany; it is divided into a hierarchy of 37 degrees. Among the most prominent members of this Druidic order we find the Duke of Connaught (the brother of the late "Circle King" Edward VII of England, who presided over more than 33 different occult societies and orders spread throughout the world; the Duke of Connaught was originally intended to be granted the Czech crown), then the Duke of Athlone (Ireland) and the Duke of Portland (Dorsetshire in Great Britain); furthermore, also the notorious Germanophobe Horace Bottomley, whose political career recently ended ignominiously. He was sentenced to a long prison term for serious fraud. It was he, above all, who devised the most cruel proposals for punishing Germany. Perhaps the Serbian minister Pašić also belongs to this "Druidic Order." However, even if Pašić himself is not a "Druid," he is nevertheless allied with their prominent leaders through other Masonic lodges. Pašić, in turn, is one of those who most actively incited the World War; he is also the one who defrauded Prince George, the rightful heir to the Serbian throne, of the Serbian crown and recently had him imprisoned in the small Serbian town of Niš because Prince George recently demanded the return of the crown that had been stolen from him the year before last. Because Prince George did not marry the beautiful daughter of the all-powerful lodge chief Pašić, and thus the "cunning old man," as Pašić is called in Serbia, could not become "father-in-law of the country," Prince George was removed. Because of a trivial youthful prank, which admittedly resulted in the death of Prince George's valet, Prince George was maliciously induced by Pašić, who hated the prince, to withdraw from court and politics for a time, ostensibly for a short period.

When the then young prince unwisely fell for this intrigue orchestrated by Pašić, the power-hungry Prime Minister Pašić quickly brought about the declaration of the prince's forfeiture of his claim to the throne through a resolution of the Skupština (the national assembly), citing the prince's unreliability "in matters of love." Prince George was subsequently banished to France.

Thus we see everywhere the most intimate connections between the Church, the lodge, and politics; but politics is always decided in the secretive crypts of the occult societies. "d'Annunzio"—whose real name is Rapagnietta—is also an example of this. For this trumpeter of war, who rattled his Masonic sword to inflame the Italians against the former Central Powers, is as much an occultist as he is a lodge brother and—a Franciscan. As a member of the "Third Order of St. Francis," he doesn't need to wear the monk's habit of St. Francis, but he has a great deal of influence in all state and senatorial ranks, like a constantly vigilant Connaught in the background, or like a Paschitsch, equally ready to spring into action from the front lines or from ambush, or like the minister-toppling Andres Bonar Law, who "removes" ministers who, as bearers of the occult tradition, occasionally falter in their public policies, as Lloyd George has just done. All Laws are traditionally proponents of public policy stemming from the occult tradition, and their family blood flows and surges in many streams.

The Law family, originally from the Taunus region or the area around Hlutra (Kaiserslautern), are descended from the Ulaftarhari and are now related to many noble families and countless bourgeois circles in the vast civilized world. In 930 AD, a "Ulaftarhari" (calling himself Ulafjotr) created the first Icelandic land law. With the advent of the scientific age in the 15th/16th century, the spritual heritage of this family also faded, and their occult (supernatural) wisdom, which had been passed down through many generations, dwindled into mere legend, without any newly acquired knowledge. Thus, only a mummified spiritual knowledge is inherited by the present-day English Laws, which nevertheless continues to influence British world power politics.

The Law-Ellenboroughs played a significant role in English politics of the 18th and 19th centuries, and Viscount Law-Ellenborough was an ardent "Tory." The Tories initially formed a Catholic-royalist secret society loyal to Charles I and devastated Ireland; later, their outward tendencies changed. The original name "Tarary" perhaps traditionally refers back to "Tarnhari," the progenitor of the Laws. Beneath "Tarnhari" lies the deepest occult wisdom, which cannot be discussed here as it would lead too far afield. Even today, certain primal psychic forces are at work through the now more agriculturally oriented political secret organization, which, due to the increasing decadence among its members, called upon the Jew Disraeli-Beaconsfield for help (Disraeli died as a "Tory" in 1881). Until 1740, the Laws were still free judges of the sacred, secret Vehmic court, which rested on a decidedly supernatural foundation. A Law-Lauriston fought under Napoleon I as a French soldier, acting in accordance with British secret policy, without Napoleon having any idea of it. How Napoleon became a tool of British policy, even during his days of glory, can be found in the book by Count Polzer-Hoditz: "The Struggle Against the Spirit" (Verlag Der Kommende Tag, Stuttgart); later, Marquis Law-Lauriston became a minister of the French kings restored to power by England.

In the cultural competition of the present

The origin of the Mass and its Catholic counterpart – **The Palladium of Wisdom – Disadvantageous occult training – Against Anthroposophy – Chauvinism as unrestrained sexuality.**

"The diverse facets of the mystery language have led to the adoption of very different dogmas and customs in the exoteric (external interpretation) of church rituals. However, the seven keys of the mystery language were always in the custody of the highest among the initiated hierophants, and only the partial use of a few of these seven (keys) passed into the hands of the Catholic Church through some early church fathers - former temple initiates. Some of the first popes were initiates (those initiated into the mysteries of the spirit); "But the last fragments of their science fell into the hands of the Jesuits, who transformed it into a system of magic" (H. P. Blavatsky, "Kosmogenesis," p. 330).

"This cunning, experienced, unscrupulous, terrible spirit of Jesuitism in Romanism quietly but surely gained primacy and the spiritual power that attached itself to it. The Jesuits, more than any other body, are secretive, and they have a far closer connection with actual Freemasonry - at least in France and Germany - than people usually realize. The cry of an outraged public morality has been raised (therefore and repeatedly) against this Order since its birth."[39] (H. P. Blavatsky, "The Unveiled Isis" II, p. 352).

[39] After the Jesuit order was re-established in 1814, the Jesuits were once again expelled from their countries because of their corrupting principles: in 1817 and 1820 from St. Petersburg and Moscow, in 1820, 1835, and 1868 from Spain, in 1830 and 1880 from France, again from Portugal in 1833, from Switzerland in 1845, and from Germany in 1872. The famous Catholic and founder of the German Centre Party, Ludwig Windthorst, former Hanoverian Minister of Justice (who died in 1891), issued the significant statement: "I level five charges against the Jesuit order: that it is a danger to the state, a danger to the Reich, a danger to culture, that it disturbs religious peace, and that it endangers the morality as well as the education of the people." (Windthorst's speech in the German Reichstag on May 1, 1872). In response to a counter-complaint raised by the Jesuits, in which they sought to refute the accusations

The introductory quotations mean that the Catholic Church, which has been so powerful for many centuries, in its entire hierarchical structure does not work in the spirit of the founder of Christianity, but rather that it has corrupted what little it still has from the original - and also originally Christian - mysteries and has simply subordinated it to a ruler's will aimed at the grossest egoism.

In ancient times, people had a very specific understanding of the true connections between the supersensible worlds and sensory phenomena, which can easily be demonstrated on the basis of ancient literatures and Holy Scripture. From institutions such as those that had existed in ancient Rome—during the time of the seven Roman kings Romulus, Numa Pompilius, Tullus Hostilius, Ancus Marcius, Lucius Tarquinius Priscus, Servius Tullius, and Lucius Tarquinius Superbus—and as they had already been prefigured in ancient Egypt, the Church created a hierarchy of ecclesiastical dignities: beginning with deacons and archdeacons, followed by bishops and archbishops, etc., corresponding to the higher divine guidance through angels (Angeloi), archangels (Archangeloi), etc., which was already conceived in pre-Christian times.[40] While in earlier times there may well have been a truly inner relationship to the supersensible worlds, within the ecclesiastical-Catholic forms of worship this relationship shrank to mere external institutions, without a spiritual-psychological understanding of the things that nevertheless exist so that even “believing” Christians today, shaking their heads, “leave” when one speaks to them of the higher hierarchies

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leveled against the Society of Jesus as early as 1762 by members of the then French Parliament, the author of a work written in British English on the "Principles of the Jesuits" replied that the results of research in the libraries of the British Museum and Sion College had proven the justification for condemning the Society of Jesus. (Blavatsky, "Issis Unveiled", II, p. 353).

[40] For example, the ancient Germanic Thorr (Mars, also called "Alke") was counted among the angels, while Wuotan (Mercury) was counted among the archangels, which again explains why the emerging church so emphatically reckoned with much ancient worship and even approved of it, albeit with the restriction that it was "Christianized" (cf. among others E. W. Heine, "Die germanischen, ägyptischen und griechischen Mysterien", Hannover 1879).

angels, archangels, and seraphim, even though in the eighth chapter of the Apostle Paul's letter to the Romans, verse 38, we hear talk of angels, principalities, and powers, and even though the ecclesiastical dignities represent the earthly afterimages of these formerly real, divine-spiritual models. [41]

But the Church proceeded very cleverly when it set about replacing the old cults. As the ancient Roman Empire crumbled, the astute popes transformed the former strongholds into bishoprics. Within these episcopal sees, a certain level of education was indeed made possible for a certain class, but the abolition of the old cults also led to the destruction of many ancient traditions and the destruction of countless old, unwelcome manuscripts—a process that, in turn, very quickly helped the Church to achieve undeniable power. For now, from the episcopal sees, people were made subjects of the Church, so that, whereas previously a great many free people existed alongside a percentage of unfree people, now virtually all of humanity, including princes, kings, and emperors, became serfs of the popes.

And now a very special trend took hold within the Roman church, which can be described as the continuation of a principle of decline from the late Egyptian period. For just as the late Egyptian priesthood insisted on leaving the general public completely in the dark about the relationship between the cosmos and humanity -

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[41] Dionysius the Areopagite (so named because he was an assessor of the Areopagus or high court in Athens), won to Christianity by the Apostle Paul, then the first Christian bishop and martyr, was still clear about the hierarchies, both from the ancient Greek spiritual knowledge and from the newly gained knowledge of the young Christianity, which he knew how to intimately connect with each other. His representations were passed on through oral and memorized tradition until they were written down in the 5th century as originating from him ("Christliche Traditionen", Verlag Kösel, Kempten). Johann Scotus Erigena then translated it into Latin on Charles the Bald's orders, from which Josef Stiglmayr, S.J., has now translated it into German. According to Dionysius, three groups of heavenly hierarchies are reflected in three groups of earthly hierarchies. However, the book, the publication of which is to be recognized as a work of merit, can never really benefit humanity if it is not processed in a spiritual-scientific way, because the Jesuit origin of the translation would certainly not allow anything other than a dogmatic violation of the idea of the Areopagite.

for that is the true inner meaning of the “death of Osiris” and the “veiling of the image at Sais,” by which all humanity was made the “son of the poor widow” (i.e., of “Isis” or the earth)—so too did the Roman papacy exclude from humanity the virtuous understanding of the Logos-Christ[42], made possible by Greek and Gothic initiation, in order to replace the Savior of the world with a demon. The same thing that Rome achieved with regard to ancient Gnosticism, namely, that it was able to eradicate the true knowledge (the "Gnosis") of the Incarnation of the "Son God" as the most sacred mystery of the earth, and thus completely obscure the true and deepest meaning of the mystery of Golgotha, this same intention Rome carries into our time and therefore accuses of heresy anyone who—like anthroposophical spiritual science—recognizes in Christ the true Sun “Spirit”, and punishes him with the Church's excommunication.[43] For this Roman priestly caste,

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[42] As the understanding of the incarnation of the previously cosmic God - or "Word", precisely of Christ as the actual creative solar being, "who was in the beginning" (NT, John Evangelical Prologue) and who sacrificed himself on Calvary in order to call a humanity that was in the process of self-destruction back to himself and thus, from otherwise unchangeable doom.

[43] Today we see the profound consequences of the Roman Church's strangling of the spirit having a stark impact within the Protestant churches as well. Today, thanks to the inauguration of materialism in the Catholic Church - through men like the Jesuit Suârez and his forerunners - we have reached the point where great theologians like Adolf Harnack are no longer able to internally experience the enormous difference between the "father spirit" and the "son spirit" that was still known from scholasticism. Only a few people today struggle to truly understand Christ, as being completely different from “God the Father”. According to Harnack, Christ is only the bringer of the doctrine of the Father Spirit, of the spirit that is alive in all natural events. In this opinion, Harnack, like all his like-minded people, is fundamentally wrong. The "Old World" always recognized the "Father", and in the "Allfadur" he was quite familiar within the Old Germanic "Wihinel" (within the Alemannic-Germanic rites) of Central European humanity, just as he can come alive to every modern thinker from the view of nature. On the other hand, Christ was actually crucified for the second time by the Roman Catholic Church in such a way that one would have to delete Christ from the Gospel precisely because one can no longer see anything cosmopolitan in his incarnation and in his death.

at least among its "superiors," is indeed aware of the inner-spiritual connection between Christ and the sun, and with the cycles of our star's orbit through the zodiac within a so-called "sidereal year" of 25,920 Earth years. However, it seeks by all means to prevent humanity, receptive to the true and the sublime, from benefiting from the salutary consequences that arise from such knowledge—consequences that would healthily enrich external social life. This is solely for the sake of maintaining external power. Therefore, since the sixth and thirteenth sessions of the Council of Trent [1545-1563], the Roman Church has corrupted its own supposedly Christian training with the erroneous doctrine, now asserted ex cathedra, that the sacrament of the Eucharist is to be worshipped just as God himself is, because the body and blood are visibly contained in the Eucharist as a sign of an invisible grace, although there can never have been a person who has visibly discovered the body and blood of Christ in the host, which is not infrequently—even according to the admission of the Jesuit Church Fathers—destroyed by worms. [44] The Roman Church authorities teach that, although Christ himself instituted the Holy Eucharist in both kinds (bread and wine), and although the apostles taught in the same sense, namely regarding the chalice, Matthew 26:27: "Drink from it, all of you," or

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[44] When the Roman Church, contrary to all Christian spirit, at the Council of Constance in 1415, during the 13th session of the assembled Church Fathers, established a "new commandment"—namely, as they said, "in the name of the Holy Spirit, who had gathered"—that the chalice should be withdrawn from the common people (the laity), this "most venerable college of pastors" declared that the Blood of Christ was also contained within the Host and that, for this very reason, the chalice was reserved only for the priest celebrating Mass. This "canon" was subsequently confirmed in its entirety by all subsequent councils, especially the Council of Trent. It contains the sentence: "Since there are some in certain parts of the world who dare to say in a preposterous manner that the Christian people should partake of the sacrament of the Eucharist under the forms of bread and wine, the present holy and universal Council of Constance (1414-1418) declares, resolves, and decides, for this reason, that although Jesus Christ distributed this venerable sacrament to his disciples under both forms of bread and wine, and although in the early Church the faithful received this sacrament under both forms, the layman or the simple person should nevertheless receive communion only under the form of bread. And as for those who will assert the contrary, these shall be driven out as heretics and severely punished by the bishops or their officials."

1 Corinthians 11:28: "But let each one examine himself, and so let him eat of the bread and drink of the chalice," as also in the sixth chapter of the Gospel of John, verses 54 and 56: "Whoever eats of my flesh and drinks of my blood has eternal life and remains in me, and I in him"; And further, Luke 22:20: “This chalice is the new testament (the new covenant with God) in my blood, which is poured out for you,” although all this is ordained by the very founder of Christendom, and nothing may be added to it, nor anything taken away from it, otherwise the Church would reveal itself as anti-Christian, the Church leaders removed the chalice and introduced the Mass, which was never known or desired by Christ and his apostles!

According to the procedure of the church leaders assembled at the 22nd session of the Council of Trent [1545-1563], the Mass is "a sacrifice of the Body and Blood of Christ for the atonement of the sins of mankind," on the grounds that Christ Jesus, at the celebration of the first Eucharist, offered his Body and Blood "to his Father (and thus not to mankind!)." The Mass was instituted even though Cardinals Bellarmine and Baronius freely admitted that "the offering of the host to God, which follows the blessing, does not belong to the essence of the Eucharist, because our Lord by no means performed this offering (to his Father), indeed not even the Apostles in the beginning, as we have demonstrated from Gregory" (Bellarmine in the first book on the Mass), and even though the Mass is only "an unwritten tradition." “Indeed,” said David Derodons, a staunch opponent of the Roman Curia and former professor of philosophy at the Royal College in Nimes, France, as early as 1662, for which he was dismissed from his post, expelled, and plunged into misery: “Indeed, if Jesus Christ had already offered God, his Father, a sacrifice of his body and blood for the atonement of the sins of the living and the dead at the celebration of the Last Supper, it would not have been necessary for him to sacrifice himself again on the cross; moreover, after our sins had already been erased at the sacrifice of the Last Supper, a further erasure of them on the cross was superfluous.” Nowhere in the New Testament is there a passage indicating that Christ appointed sacrificial priests in the sense of the Mass.

He appointed (cf. Paul's letter to the Ephesians 4:11-12) only apostles, prophets, evangelists, pastors, saints of his ministry, teachers, and "builders of the body of Christ." All this, however, occurred only in the spirit of completing the building of the temple of humanity, begun by Christ Jesus himself: the "body of Christ" is to be understood as the living, spiritual, and emotional communion of all people in Christ—without the spirit- and soul-killing dogmas of any power-hungry church. This communion in Christ is realized through eating the fruits of the land, from which bread is made, enjoying the juices of the grapes, and drinking flowing water. As the true blood of the Redeemer flowed from the wounds of the crucified "Word of the World" (the "Logos") to the earth, this Savior's blood fertilized the earth once and for all, so that henceforth everything that grows from the earth and serves as our food is permeated by the spiritual and soulful essence of Christ and must therefore be considered equal to the "Body of Christ," just as all liquid taken from the earth, that is, all our drink, whatever its kind, corresponds to the blood of Christ. Therefore, Christ also calls himself the "bread of life" (John 6:35) and the "living water" (John 4:10). Yet, on the other hand, he also says (John 13:18): "He who eats bread with me has lifted his heel against me and has trampled me underfoot." Human beings eat of the bread of the earth, but because the Christ spirit—as the world Logos—united with the earth and incorporated its logos-divine nature into it, we all actually walk on the "body of Christ," that is, the earth itself, which became Christ's body and blood through the life-giving spirit that flowed from him into the earth! Received in this sense, we experience the Eucharist—as the true mystery of the Grail—as the greatest mystery of the earth. But this mystery has been desecrated by the popes for all time since the days of the Council of Trent (16th century)!

The Holy Eucharist, instituted by the Logos of the world itself in both kinds, was abolished by the papacy, and in its place introduced the Mass, which Christ never intended. This was done—among countless other means—to secure worldly, material possessions,

since celebrating Mass significantly increases the Church's income, especially when the heads of state are faithful servants of their "Holy Mother." At the same time, the papacy introduced the veneration of the Host, a practice the early Church had never known. The medieval and early modern Church thus fell into the "worship of gods" of the early non-Christian peoples, of whom Saint Chrysostom and Arnobius said with biting sarcasm, "that these 'heathens' imprison their gods in wretched wooden and stone images and baked dough, locking them up as if in prisons." The papal church continually does precisely the same thing by enclosing the Logos—Christ—in the baked host. It is precisely the same thing that the Church Father Arnobius accused the "pagans" of doing: that "consecration makes the gods dwell in images, by forcing the gods through consecration to enter the 'earthly dwellings' formed for them (of plaster, dough, etc.), so that they (the gods) unite themselves with the images." The Catholic Church did and continues to do precisely the same thing. Initially, for Catholics, just as for the "pagans," the Christian God is by no means contained within the host. Only when the host is blessed and adored, that is, after the priestly consecration, is Christ enclosed within the host. The priest thus has power even over the Lord, who is placed over life and death. For what do the Roman Catholic Church Fathers say? They say what Arnobius, in his day, mocked, but to the "heathens": "If their gods had large and small images in which they dwelt, they had to contract in the small ones as if they were confined, and expand in the large ones as if they were expansive." They, the Roman teachers, say that the body of the Lord Jesus Christ, which is a human body, entirely with all its parts arranged according to their natural order—that is, in full human size—is as large as it was on the cross, under a small host, and under every part and even every single point of the host, it dwells exactly as thick and as large as it hung on the cross. Thus, by virtue of the utter blasphemy of this doctrine, Jesuit teaching also destroys the very nature of the body of Christ itself.

For how, as the Roman Catholic teachers insist, can the body of Christ, in its entirety, dwell within a host? For the kneeling before the host and its adoration, which has become a condition for the "believers," is to be performed as if Christ were visibly present in every single point of the small host, in full human size. (Christ had only demanded: "When you pray, you should say: 'Our Father in heaven!' and nothing else! ...)

Indeed, the Catholic Church—along with many other cultic practices from pre-Christian times—also borrowed the concept of the presence of God in the host after priestly consecration (but only AFTER this, not before!) from "paganism," and—which is highly noteworthy—this same Church fought with all determination against such a "pagan" form of belief well into the 7th and 8th centuries! However, as the aforementioned Professor David Derodon explained in his treatise against the clergy, the "pagans" merely asserted that their idols consisted of two parts: namely, the visible image and then the invisible deity that dwelt within the image.

And just as the worship of the Host is (of the "Corpus Domini Jesu Christi"), which takes on the most compelling power on Corpus Christi,[45] so too is the veneration of consecration and the sustaining of the Eucharist borrowed from pre-Christian ("pagan") mysteries. However, with the difference that these ancient, once, before their decline, highly spiritual, mysterious customs have been distorted. For once, they were truly associated with a pure and profound meaning, and Roman sophistry was not yet in vogue. All the most sacred rites of pre-Christian antiquity were indeed ordered towards the Logos (Christ, the incarnate "Vishnu" as "Vithoba," i.e., the god-man of the Hindu initiators). H. P. Blavatsky refers to the work of Dr. [name missing] in "The Unveiled Isis" II, pp. 560 ff. Lundy's

[45] In 1264, Pope Urban IV instituted the Feast of Corpus Christi for the purpose of the veneration of the Host, a practice that had already begun to take shape. Since the Council of Vienne in 1311, Corpus Christi has been elevated to the most magnificent of all Catholic celebrations. We see how, step by step, the Church is taking on more materialistic (Ahrimanic-demonic) forms.

("Monumental Christianity") and references to passages from the Atharva Veda, which was kept extremely secret by the Hindu priests, as well as to considerations in the Vedantas (holy books of the Brahmins), which present a vivid idea of an expected Logos = Christ and are thus adequate to the prophecies of the ancient Hebrew people, only with the difference that the halo of glory does not shine from the head of the crucified Redeemer, but from "above and above" (i.e., above the crucifix). But this is precisely the true consecration and transubstantiation, that the "Logos," the "Word" (the Spirit of Christ) descends "from above," "from heaven," to "consecrate" the "body of all mankind"—meaningfully represented by the body of Jesus on the cross—i.e., to bless and consecrate to true re-spiritualization (after the fall of mankind into error and guilt) and to “transubstantiate” (to transform from a sinful to a sinless state through the example that the “Vithoba” or Christos-Logos actually began to give, by having His great initiates announce His imminent coming within all the peoples of ancient times in the ancient mysteries).[46] Perfectly corresponding to the first sentences of the Gospel of John.

Mass ultimately evolved from the Persian Mithras sacrificial service into the ceremonial practices of the Catholic Church. Imperial Rome, in order to truly make the Roman Empire universal, had opened its pantheon to all the gods of the then-known world, and various Caesars seriously considered granting Christianity an "equal place" alongside the other cults.

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[46] We read in Hindu texts: Atharva Veda:

"He (the Redeemer) will come, crowned with lights, the pure fluid emanating from the great soul, dispelling the darkness."

Vedanta: "He will come and conquer death... and he will revive the blood of all beings, renew all bodies and purify all souls. And God will reveal his glory and let his power resound and will be reconciled with creation." etc.

Even the Roman Emperor Augustus, by virtue of his initiation into the Greek Logos Mysteries, was certainly in expectation of the world's Savior. Indeed, Christ was awaited within Greece itself, or rather, among its true initiates…

The profound mystery of Roman senators is evident in their prevention of this. For the prophecies of all ancient peoples concerning the Christ-Avatar—the God-man or Logos awaited in all mysteries—would never have been fulfilled if Christ had been placed alongside, rather than above, all the other gods of the world! Through the Roman legions, which had marched from the farthest west of Europe through the vast expanses of Central Europe and deep into Asia and Africa, consolidating Rome's power, the Mithraic cult had also spread far beyond the Danube region to Germany and France. Its deepest mystery likewise pointed to the savior of humanity, "Sosioh" "on a white horse," accompanied by an army of genii "on milk-white mares,"[47] who was still awaited by many at that time. However, the fact that the savior had since come was known only in the circles of the true initiates of Persia, whose "three wise men" had therefore also made their pilgrimage to Bethlehem as the three Magi. On the other hand, countless fragments from late Egyptian times were also transferred to the cultic practices of the Roman imperial period. And so, regarding the Catholic Mass, two things ultimately came about: firstly, the Obiate, borrowed from the Mithraic cult and made of unleavened bread flour, which was also given to Emperor Julian the Apostate at his initiation[48], found its way into the worship of the Roman Catholic Church, specifically with the Persian ritual completely reworked for the purposes of a cleverly executed dogmatization of the faithful.

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[47]See my book "Entente Freemasonry and the World War," p. 161. "Sosioh" or Mithras is the "Logos" in the flesh, foretold and awaited in the Persian mysteries. Mithras tames the bull, that is, the "human beast." The bull is the "I"-man living in egoism, who is to be overcome by the spirit of the Logos (the World Word = Mithras = Sosioh). But Persia was only just awaiting the conqueror of the "Bull," while Christianity stands before the accomplished fact.

[48] Julian was initiated into the Greco-Roman, Persian, and Christian mysteries alike; his "apostate" behavior towards the Christians was nothing more than a protest against certain distortions, already prevalent in his time, within the externalized Christianity that Constantine I had elevated to the status of "state religion" for political reasons!

Secondly, the vestments also passed into the exclusive possession of the Roman Catholic Church, though they themselves were modeled on certain Egyptian or Greek prototypes.[49]

One has to delve very deeply into the past to gain a completely clear understanding of these matters. In ancient Egypt, all earthly events were generally viewed as unfolding in accordance with the movements of the stars. Based on this perspective, ancient Egyptians expected that the Egyptian culture, which would eventually come to an end, would be followed by another (Roman culture), led by seven kings (we already mentioned them on page 146). This was interpreted in the stars. Now, Trojan culture falls squarely within the period of the ancient Egyptian empire's existence (the Egyptian period ends around the eighth century BC). From Egypt, we have the story of Aeneas, the son of Anchises, prince of Troy, and Venus, who was a "favorite of the gods" and especially protected by Jupiter. This Aeneas (Aineias) had been chosen by the gods to one day rule over the remnants of the Trojans. Aeneas fought in the Trojan War and subsequently traveled extensively throughout the world. The ancient Romans, of course, considered themselves the descendants of the Trojans. Indeed, after many twists and turns, Aeneas landed at the mouth of the Tiber, in the land of the Laurentian king Latinus, whose daughter Lavinia he married. There, an oracle was fulfilled, foretelling that his final residence and seat of power would be there, provided his men, driven by hunger, "devoured even the tables at which they were fed." It so happened that these men, "lacking other tables," placed their food on flat bread cakes (wafers) and ate them along with the wafers. On this spot, Aeneas then built the city of Lavinium (named after his wife), thereby uniting the Trojans with the indigenous peoples of the Tiber region into a single nation under the name "Latins" (after King Latinus). Aeneas' first son Ascanius (from his first marriage to Krëuse) later built the city of AlbaIonga, south of Rome, between Lake Albano and Mount Albanus, on the latter's summit a temple was erected to Jupiter in gratitude for Aeneas's constant protection.

[49] The Chinese also still practice a mass cult for the dead, borrowed from ancient times.

Aeneas' second son, Aeneas Sylvius (from his marriage to Lavinia), later became the ancestor of the kings of Albalonga and, through Romulus and Remus (his sons), also the founder of Rome. The city of Albalonga itself remained a site of ancient and sacred priestly culture: from it, Roman culture truly originated.[50] Only from the fusion of memories of a memorial meal (commemorating Aeneas's conquest of the Latinum) with the Persian Mass celebration, which remained in effect until the time of the legions, and the memory of a "divine coercion" by Tullus Hostilius,[51] did the "Christian" sacrament of the Mass arise in the days of Catholic power, naturally incorporating the love feast of Christ, which had found its continuation in the agape feasts of early Christian times as the "Covenant Meal of Jesus."[52] In the vestments of Catholic priests, however, we find a replica of the "long alba," the priestly robe of the Jupiter priests of Albanus-Albalonga. The Catholic vestment is seen in five different colors: white from Christmas to Epiphany and at some other major Masses; red during Pentecost week; green from Epiphany to Septuagesima; violet during Advent; and black during Lent, Holy Week, and at Requiem Masses. Originally, the four colors were yellow (or red), green, blue, and white; They represented relationships to the zodiac (Osis-Mithras-Zeus-Jupiter

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[50] The beginning of Roman culture can be placed around 747 BC.

[51] It was only under the third Roman king, Tullus Hostilius, who went to war with Albalonga and won the duel in which Rome was victorious, that Albalonga became dependent on Rome. Tullus Hostilius was later killed by "the lightning of that God—wrathful to him"—when he tried to force Jupiter to serve him, the king, through a Mass. Tullus Hostilius, like the Roman Catholics who sought to "banish" Christ, wanted to "banish" Jupiter into the Eucharist.

[52] According to Ignatius the Holy (69-116 AD), the term "agape" was used for the Eucharist. It also means something like "fraternal fellowship" or "brotherly love in the spirit of Christ." As late as 692, there was knowledge of agape feasts in Constantinople. However, the Roman Church had already banned the agape meals at the Council [regional synod] of Laodicea in the year 363 [regional synod of 363-364), which is thirty years after the beginning of the materialization tendency within the “state” Christian Church (the year 333 is significant as the exact middle of the Greco-Roman cultural period).

as symbols of the Logos, stand as spiritual beings of the sun, before which the zodiac—the world beings of all directions—bows in service...), specifically to the so-called "four guardians of the world" or cardinals, or to the first, fourth, seventh, and tenth "heavenly houses" of ancient astrology. The pre-Christian communion wafers were called "eximiae hostiae" (high, great, chosen sacrifice), and also "hostia pacifica" (thanksgiving sacrifice). Ovid, too, was familiar with the Mass. Various sigils (seals) were impressed on the original hosts and communion breads, the forms of which have also been partially preserved. "Messis" (the harvest) was the original name for wine and bread for the initiated: the gods sow seeds of the spirit, and the initiates receive the fruit of this as "harvest" or "messis" (the "Messiah" being the god who scatters the Logos name): "missa", the "sacrifice", became the interpretation in terms of slaughter or self-sacrifice. Modern secular scholars would like to see the Mass transformed into a meaningless "harvest offering" (messis = the harvest) on the occasion of the ancient autumn festivals; This is what they claim in their so-called "enlightening writings." The Catholic Mass practices were first developed by Gregory the Great (590-604) according to the original models—the pope who masterfully grafted, or rather, integrated, the profound mystery rites of ancient times and peoples into the young Christianity. However, the tactic of overcoming the old religions and cults in this way led precisely to the desecration of the Eucharist as it now exists in the Catholic Church, according to which the bread and wine only possess redemptive power after being consecrated by the priest. This means that Christ himself does not seek to be present in the bread and wine of his own accord, but rather that he may only be present and "visibly appear" within the host (and the wine) at the "incantation" of the priest, bishop, or pope.

...The Catholic priest thus has power over the very one who first opened the kingdoms of heaven to them (cf. the Sermon on the Mount; Matthew 5-7)! This superiority of the priest over Christ himself, however, only dates back to the existence of the Order of the "Society of Jesus," which completely demonized the initially still tolerable transformation of the most holy sacrament. In 1539, Ingo Lopez de Racalde, also known as Ignatius of Loyola [1491-1566],

founded the Jesuit order,[53] and only now could the Council of Trent (1545-1563, thirteenth session) confirm the heretical doctrine concerning the transubstantiation of bread into the body and wine into the blood of Christ by the celebrating priest (the heretical doctrine itself had already infiltrated the ceremonial of the Roman Church, but now it was officially sanctioned by the highest clergy!). This Council of Trent also declared kneeling before the host to be an irrefutable dogma, after it had previously changed the wording of Christ's words, "This is the sacrament—or symbol—of my body" (see, for example, Matthew 26:26), into the new form, "This will be my body." ...

Pope Pius II (1458-64) had already pointed out (in his Dialogue Against the Taborites/Husites) that the Holy Eucharist was not at all a carnal eating and drinking of the body and blood, but that the secret mysteries were solely about the reception of the Spirit of Christ into the living human soul. Cardinal Cajetan added, while discussing Thomas Aquinas's view on the Eucharist, that it was the Church alone, and not the Gospel (!), that commanded the subsequent transubstantiation of the bread into the body and blood of Christ (excluding the wine, because—according to the Papal Church—the blood was already contained in the host). Likewise, the pious priest Bertram, who wrote a book on the sacrament of the Eucharist at the express command of Charles the Bald, confirmed that the bread and wine, even after the priest's consecration, "remain bread and wine" in substance, and thus do not "transubstantiate" themselves externally despite the Mass, as the Council of Trent, the Jesuit Church, desires. It is the Jesuits who hold the Church in hereditary lease and force the faithful to adhere to the notion that the body and blood of Christ are only brought forth from the wafer substance by the Catholic priest's

[53] Abbé Baptiste de la Salle established the "Brothers of the Ignorant" as a branch of the "Society of Jesus," and they continued to work zealously for the Jesuit order even after its suppression; Napoleon I was completely in their clutches, and likewise, Germany was quietly prepared for Jesuit politics by the Brothers of the Ignorant at all times.

action at Mass.[54] Therefore, the Jesuits also teach that the body of Christ is contained in every point of the host precisely as thickly and precisely as large as the space Christ occupied when he hung on the cross...!, thereby destroying the true bread-like nature of the host. This they assert, although one of their own, the Jesuit Suârez, of whom we have already spoken, admitted that even the consecrated host is subject to decay and consequently the crucified body of Christ, bound in the wafer, is likewise exposed to putrefaction and other decomposition... And to fall down in adoration before such a host, entirely accessible to decay, is the commandment of the Jesuits and finds a supporter in one of the most learned men of the "Society of Jesus," in St. Rigaut, while at the same time another Jesuit, Vasquez, felt compelled to concede in his polemical treatise on the Mass that not only the flesh of Christ is present in the host, but also the "appearance of the flesh," namely the devil himself, could appear in it, an "experience" that even a third famous Roman teacher, Gabriel Biel, in his 51st lesson on the "Canon of the Mass" confirmed by telling of a Minorite monastery in Eisenach that the devil had indeed sat in a host there and allowed himself to be consumed by a lay brother in order to cause this lay brother stomach cramps.

And now a word about the deprivation of the chalice — that is, the actual Holy Grail — by the Roman Church. Christ instituted the Lord's Supper in both forms (Bread and Bread)[cf. Matthew 26; 26-28/Mark 14; 22-24]

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[54] It can be pointed out that the ancient Brahmanical priests also possessed a kind of doctrine of transubstantiation, which is vividly expressed, among other places, in the Upanishads. However, there the "transformation" is purely spiritual, as Luther, who so to speak still embodied the ancient spirit of truth, understood it with regard to the Holy Eucharist. A quatrain from the Tadwi Upanishad may find its place here:

"With one he (Logos-Agni) transformed earth and heaven, transformed worlds, poles, and the realm of light;
He unraveled the fabric of the world order;
He beheld it and became it, for he was it…"
(Deussen, "Upanishads," p. 837)

But what explanation was found in the "Reader or Christian Religious Instruction for the (formerly) Imperial and Royal Normal Schools" of the capital city of Prague? The aforementioned book, whose "teaching value" has not diminished despite the establishment of the Republic, instructs us: "...One must not believe that this wine is the blood of our Lord, or that it is necessary to take it. After Communion, wine is given (only) so that the holy Host... does not stick to the mouth... (!)" The Jesuit Church had the courage to write this, even though Pope Gelasius I (492-96) once called it a "robbery of the Church" to refuse the Holy Blood (the chalice)! Thus, a "robber synod" supposedly rules Catholic Christendom. "We have," says Gelasius, "learned that some (of their own accord) take only the true body and abstain from the chalice of the Holy Blood." These should either receive the sacraments entirely or be driven away from them without hesitation, because the separation of one and the same mystery cannot occur without great ecclesiastical robbery!" (cf. C. F. Hubrich, "Grave of the Mass," Leipzig 1789, p. 217). It may be noted that the Roman Church nevertheless continued to offer the Eucharist in both kinds to a select few crowned heads, but only to them. By decree of Clement VI, the "most Christian kings" of France (meaning the Valois, and among them, first and foremost, the notoriously violent, but all the more fanatical Catholic Philip VI, known as an enemy of all science) "because of their immensely great services to the Holy See," and then the German Emperor Ferdinand I. (by Pius IV, who reluctantly added: "I have given this authority to several bishops, although I abhor such innovations"; cf. Council of Trent, Session 24). Thus, the Mass—as the Church has now definitively established it—has become, contrary to all truth and reason, the principal part of Catholic worship.[55]

[55] Moreover, Pius IV, who closed the Council of Trent, had decreed: Whoever claims to be permitted by divine command to also serve wine at the Eucharist, "let him be damned!" (Council of Trent, 21st session [1545-1563])

It has been said of us that the high priests of the Roman Catholic Church are certainly aware of the connection between Christ (as the Logos) and the sun, but that they, like the priests of the declining Egyptian culture, are just as determined to ensure that the wider world remains unaware of this knowledge. This would, after all, weaken their power, which is directed solely toward the worldly. The true essence, which in the good old days was always glorified through the celebration of the Mass, was the Logos (only in pre-Christian times he had not yet revealed himself to humankind "in the flesh"), who was venerated under various names by different peoples. The consequence was that even in early Christian times, the "mystery of the sun"—the Spirit of Christ as the true (spiritual) sun—was held in the highest esteem as the world-deep "Palladium of Wisdom," a legacy of the greatest mysteries predating Christianity, which were centered on Christ as the expected Messiah. Through this "Palladium" of all wisdom, through this "statue" of all true science of life, could one truly grasp the profound meaning of the mystery of Golgotha and recognize it as an eternal gain for the soul. (I attempted to describe the mystery of Golgotha in more detail in my "Parsifal").

Ancient times, within the mysteries, taught the descent of the Logos from the solar spheres to Earth for the purpose of overcoming all earthly suffering through the power of the Logos. There was no ancient civilization that did not possess this divine wisdom, this "Palladium," within its conclaves of initiation.[56] In Troy, where certain Mass customs were already practiced (a faint reflection of which can be found in the prophecy concerning Aeneas's crew and their feeding with wafers), in this ancient Troy, a so-called "sacred image" was preserved in those early days of human history: an image of Pallas, which was called the "Palladium"; this "image" made Troy invincible. Invincible, however, only as long as it represented true wisdom "in image" as the real truth of human life on Earth.

[56] The last remnant of the palladium initiative was preserved by the Templar knighthood (Jacques de Molay, etc.), who had been dragged to death by the Inquisition.

As ancient knowledge faded away with the passing of the ages, and clear understanding—drawn from atavistic clairvoyance—dwindled, the sacred image of Pallas also "disappeared" from Troy. Legend says that Odysseus and Soomedes stole it.

What exactly is an "image" in the understanding of the ancient, pre-Christian world? We will only be able to truly understand the language of the ancients once we ourselves (as modern beings) have worked our way up to new experiences of Imagination. (Through anthroposophy, we strive to experience imaginatively once again.) Therefore, any "images" described to us as originating from ancient times are not so much about "external" values and ancient "material" traditions (sculptures), etc., or even external "shields" for weaponry, etc., but rather they are primarily about a pictorial, imaginative conception through which an ancient, sacred knowledge of the Logos, etc., seeks to be transmitted to posterity. What has been recorded in the ancient legends and even artworks of all peoples and latitudes in countless Imaginative depictions still awaits much of its revelation, although anthroposophical spiritual science is capable of providing the deepest insights into it. In ancient Troy, for example, they knew of a wondrous Imagination, a very special "image" of Pallas as a supreme sanctuary, which, however, always referred only to the solar mystery of the Logos-God. And since the "solar being" (the Logos) was never perceived as sexual, Christos—for this was always the case, regardless of the name under which he might appear—was depicted beardless until about the seventh century, even by Leonardo da Vinci. Consequently, we see once again that there were both "male" and "female" "Pallas," depending on what wished to be imprinted upon the soul of the initiate through an imagination. Thus, Pallas Minerva clothed herself in the "skin" of Pallas Gigantis to make herself "invisible." This myth already reveals that very specific spiritual processes are meant to be illustrated through imagery. And again, a Pallas Titanis is the father of Pallas Minerva, who fashions her father's "skin" into a shield for protection.

In both cases, however, "the" Pallas is "killed" beforehand. "The" Pallas dies, God's life "extinguishes," but "the Pallas" is only thereby sustained by death. The Logos passes through death—and Pallas, that is, humanity, inherits purposeful, eternal life!

Illus, the builder of Troy (Illium), is said to have brought the true "Palladium" from the distant Orient to Troy, from where it later reached Rome and from there back to Constantinople. Infinitely profound mystical wisdom lives on here in just a few words. The most sublime divine primal wisdom first blossomed in ancient India, where the great initiates spoke of the Logos—the creative Word—as the great "Ishvara," or "I of the World," and of the "Vishvakarman," or "God-Fish," or "God-Man," who takes upon himself Karma (the fate of humankind) and saves humanity from the "flood" of earthly suffering. In Troy, an "image," a "Palladium," is erected to this universal wisdom. But Paris, the son of the Trojan king, "abducts" the beautiful Helen from the Greeks and offers the Palladium in exchange for her, which Odysseus (the Greek) then wins. Primordial wisdom about the Logos passes through Egypt-Troy into the Greek period—but "Helen," Greek culture, spreads far into Persia, even casting its life-giving rays as far as India. The remnants of the Trojans, however, land with Aeneas in the Tiber River of Italy. The "Palladium," the Trojans' highest sanctuary, soon also reached Rome, where it was accorded the highest honors. For this "image" (or "Palladium"), that is, the image that Diomedes had last held, demands to be surrendered to Aeneas, whereupon his son Ascanius founds the sacred priestly city of Albalonga. Only later, when Tullus Hostilius subjugated the city of Albalonga to Rome's rule, was the Palladium brought to Rome itself, where it remained highly valued by the initiated emperors (Augustus, who certainly had insight into the Logos mysteries, and some of his successors), until under Emperor Heliogabalus Varius Avitus (218–222 AD) a special sun temple was built for the Palladium. The true guardians of the sanctuary, however, became those early Christians who, through new Imaginations, found connections to the ancient solar mysteries—for new "images" had to be added to the old "image," since the Logos had now appeared "in the flesh." For a time, Rome could rightly boast of being

the only city that possessed the true Palladium, for it was from Rome that Christianity essentially spread in the first place. Meanwhile, there were eleven other cities that also claimed to be guardians of the "Palladium." Why not, since there are always twelve centers from which the "light of the world" shines, for from twelve points of the zodiac humanity's destiny is shaped. Eternal mysteries still lie hidden from humankind's sight.

After the secularization of Christianity by Constantine the Great, the Church retained only the shadow of the Palladium. The "holy shield," the "holy image," was taken to Constantinople (Byzantium) under Constantine, from where Julian the Apostate (who actually only opposed the secularization of the Church, but otherwise wished to merge the ancient mysteries with the new (Christian) mysteries) sought to bring it back to Rome. However, Julian met his death at the hands of an assassin (363 AD). World karma speaks through his death. Rome can no longer remain the true steward of the world, for its Christianity is already in decline. Protestantism, however, does not gain the Palladium; Luther's work finds no real continuation. The “evangelical idea” ossifies, and its pastors, albeit unconsciously, lend themselves to playing into the hands of Jesuitism.[57]

[57] On the occasion of the "Reich Conference" of German Catholics in Munich, the former Catholic Minister-President Stegerwald stated: "German Catholics must seek an alliance with the German Protestant camp to ward off the secularization of schools." And the influence of social democracy must be curbed by the Christian trade unions of Catholics and Protestants. — Unfortunately, the "people" fail to realize that such an "alliance" signifies the supremacy of Rome. For despite all the famous proclamations of Bishop Ketteler, who promised Protestants "parity" (equal rights) within the Christian trade unions, such parity does not exist! The principle of "equal rights" exists only on paper, and anyone who professes free beliefs—including Theosophy—is branded a heretic, as the author knows from personal experience. In one particular case, a capable man already selected as secretary of the Christian trade unions was ultimately not appointed when it was discovered that he was a Protestant. It is therefore utter charade when Pope Pius XI (Ratti), on the occasion of this "Imperial Conference," called upon German Catholics to "respect the sacred rights of the school and the Church." Meanwhile, "as Cardinal Faulhaber was able to joyfully announce to the German Catholics at this conference, Catholicization in the Saar region is progressing under French (!) aegis, and a considerable number of Catholic seminaries have already been established there against German spiritual freedom."

Thus, occultism[58] looks anew toward Byzantium, toward the East, where the "Palladium," still hidden, awaits its awakening. For the world's destiny German Occultism[59] will have to unearth there the "Shield of Truth," the "Palladium" or "Statue of Wisdom," and deliver it to the future. Between the "Center of the World" and the "East," the spiritual covenant that will decide the future of humanity must be forged. Then the "Palladium" will also lead the "West of the Earth" (France-England-America) to true peace with Germany, and Germany's world mission will be recognized.

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[58] This is not meant to be a criticism of the composers Beethoven ("Missa solemnis"), Haydn, the Freemason Mozart, Cherubini, Tomaschek, etc., all of whom wrote "Masses" in their own unique styles. Depending on how one externally conceives of a "High Mass"—a "harvest" in the spiritual and mental sense—one can indeed (with Luther) experience a "transubstantiation" or "transformation." Transubstantiation is, in fact, one of the greatest, if not perhaps the greatest, of all mysteries. But precisely for this reason, such gross mischief can be perpetrated with it! When we eat or drink something, no matter what it is, and this substance is thus transformed into our flesh and blood, into our muscles, tendons, and bones, a transubstantiation occurs. A transubstantiation also takes place within us when we overcome any old and bad inclination or habit—even one that we inherited, for example. For example, to transform paternal anger, maternal intolerance, or a form of debauchery prevalent in the family into a virtue: anger into leniency, intolerance into devotion, debauchery into inner morality. How much higher, then, is the inner, spiritual experience with which we are truly able to participate in the "transformation" of the wine and bread at the Grail Supper.

[59] The author intends the word "occult" to be used only to describe things that, unfortunately, are still not part of the common spiritual, scientific, or experiential knowledge, but are only now becoming so. "Occult" always refers to that which is not yet known, not yet studied, not yet perceived internally or externally, not yet empirically experienced. Thus, there is something "occult" and "mysterious" everywhere. But "occult" is never meant to be synonymous with "incomprehensible." Once something is understood, it ceases to be "occult." "Occult sciences" are therefore those that are accessible to everyone but receive little appreciation and therefore remain "secret."

"So, in the end, the world will be
healed by the German spirit."[60]

Rome now holds only the shadow of the Palladium, and with this "shadow," into which Rome has breathed nothing but destructive power, it intends to subjugate the entire world. Rome, still aware of "what is at stake," also looks eastward. Already its "waters" are rushing into the subterranean canals of Russia. After the Bolsheviks—with the swastika on their Soviet rubles—robbed the Russian Orthodox Church of all its monastic treasures, Pope Ratti (Pius XI, 1922-1939) proposed to the Soviet government that the Roman Catholic Church should use its own (Roman) funds to purchase the confiscated church treasures and return them to the Russian Church. This move, which has a decidedly political nuance, would tear down the last pillar that, from ancient (Byzantine) times, still stands upright like an image of the true Palladium—still hidden in the East—as a final sign that the true Palladium will either be found so that the world may be rejuvenated, or the world will rush towards its complete and inevitable eternal moral bankruptcy, in the sense of Oswald Spengler's "The Decline of the West".

In the 17th/18th century, François Fénelon, a famous Freemason and Jesuit archbishop, tutor to the grandchildren of Louis XIV of France, attempted to connect with solar wisdom through the "Order of the Palladium," which he founded, pointing out that "palladium" had once been found in ancient Egypt. The ritual of this order recounts the degrees of initiation and the adeptship (mastery) of Ulysses (Odysseus) and his companions.

Many accounts exist regarding the outward appearance of the "Palladium" as a "picture." At one point, it was said to depict a human being, carved from wood and of an ancient appearance. Originally, it was depicted with closed eyes and feet placed close together in a state of stillness;

[60] According to Emanuel Geibel, "The world may recover through the German spirit", from his poem "Deutschlands Beruf" of 1861.

only later were the eyes shown wide open and feet striding out in long strides. This corresponds quite well to the cultural path that humanity has followed. The ancient Indian still did not cherish the physical world: he closed his eyes and feet in a meditative posture in order to rise in ecstasy from the "Majan" and enter those supersensible-cosmic spheres within which the Logos-Vishvakarman was once found ruling the world—not yet "incarnate." The later Egyptian, Trojan, Greek, and Roman, however, opened their eyes wide to the physical and sensual and strode boldly across the earth in earthly pursuits. Therefore, man, who had himself become "earthly," now had to behold God in the earthly realm ("incarnate"). ... A supersensible God could no longer offer anything to a humanity focused on the sensual and physical. Only the Son of Man could heal and redeem people. - In Athens and Argos, two of the "twelve Palladia" were erected.

The "Palladium" was also perceived as a great, protective shield. Thorvaldsen's "Christ" is a blessing, God-man who spreads his arms protectively and lovingly. "Come to me, all you who are weary and burdened." — The "pictorial" nature of the "Palladium" is described in yet another way. Since these are always imaginings depicted in the myths, they likely refer to various human initiations into higher mysteries of the world.

Echoes of the "Palladium" have survived in the "twelve palaces" of King Arthur and Emperor Charlemagne, as well as in the paladins of Hungary and the counts palatine, including the German "Palatinate." Palatinus was an epithet of Apollo, and in Greek times, the cult of the Logos was concealed behind Apollo. A "Pallas" was the "grandfather" of the earliest Italian king, Evander, who colonized Italy; in his honor, the most remarkable of the twelve hills on which "holy Rome" was built by Romulus was called "Pallatinus" or "Palatinus." Etymology could also yield various discoveries in this regard.

In the foregoing, we have only alluded to the Roman-Jesuit connection in relation to the "Holy Mass" and the "Palladium." A broader perspective on real life would reveal many tragedies that have arisen,

and continue to arise, from the immoral methods of Jesuit Rome. However, we, as occultists, are only concerned with engaging with Rome and the disciples of Loyola. We occultists advocate that truth should shine everywhere, because only through truthfulness can the downfall of humankind be averted. What do we now read in Swiss Catholic newspapers? Only something similar to what we always encounter in German Catholic newspapers and magazines: the poisonous attack on occultism and anthroposophy. Below are just two examples from the "spiritual" reading material of the Catholic world in Switzerland:

“For us Catholics, the position is clear. We have received word from Rome that no Catholic, whether directly or indirectly, may assist this ‘new sect’ (the Anthroposophists and occultists). We therefore considered it our sacred duty to draw wider attention to this new charlatanry.”

This “drawing attention” is evident, among other things, in the fact that it was possible to continue writing, as is self-evident, contrary to the truth:

“The comparison with Christ clearly shows us how far below Christianity this neo-paganism (Anthroposophy) lies, whose adherents claim (and now comes the most blatant untruth imaginable) that Christ has been superseded by Goethe, Darwin, Haeckel, and Nietzsche.”[61]

Shall we now, for the incredible slanderous accusations that Rome's henchmen level against all pure occultism, perhaps give the Pope's henchmen a further slap on the ever-anti-cultural fingers? What, then, is the most essential factor behind all this fierce fighting directed against the anthroposophical movement?7 It is based on the fact, known to us for almost a decade, that for more than 15 years, various occult brotherhoods—and the Jesuits have their "coadjutors" or "adjutants" and their "professors of the three and five degrees," i.e.,

[61] See “The Smear Campaign Against the Goetheanum”, p. 69 (Goetheanum Publishing House, Dornach). Quoted from the Catholic Sunday Paper, No. 23, June 1920.

their instruments initiated into the secrets of the Jesuit Order,[62]—have unfairly approached Dr. Rudolf Steiner from various occult brotherhoods and movements, demanding that he participate in the dishonest Jesuit machinations of the secret occult organizations (details could be recounted here);—that Dr. However, Steiner considered it beneath his dignity even to respond to such requests.[63] Hence the grandiose turning of old things on their head (R. Steiner is accused precisely of doing of his own accord what those repugnant spies had demanded of him, of carrying it out in their interest, while he nevertheless punished all their demands with contempt!), and hence the immoderate battle against Anthroposophy that has been raging for years. And the same people who have long accused Dr. Steiner of preparing to "ditch" all of German occultism "on the wrong path of the Jesuits," these same slanderers base their senseless "proofs" on the Jesuit "Voices from Maria Laach" and the Jesuit Freiburg "Voices of the Times," as well as on the anti-cultural works of the Jesuits Otto Zimmermann and Giovanni Busnelli. ...

How Protestantism, in turn, appropriates Jesuitism can be seen in essays such as those popular in the Swiss Evangelical School Journal. This weekly journal for Protestant education in school and home endorses writings like those of the Jesuit priest Kreitmaier

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[62] A Protestant sporting achievement that will bring joy to the "Romans" is also the successful effort of the two pastors Stöckmann and Eggers of Lehrte in Westphalia to have the chief teacher at the local Folk School, Miss Ida Behre, excluded from the practice of religious instruction because of her high convictions. On June 4, 1922, the government of Lúneburg rejected Miss Behre's complaint against this reprimand, on the basis of the decision of the Minister of Lúneburg! (Cf. the •*Preussische Lehrereel- tung"* of 15 July 1922).

[63] Annie Besant's true convictions became increasingly clear after Rudolf Steiner's disengagement from the Theosophical Society. From their circle, Rudolf Steiner was accused of Jesuit followers and the like, among other things. See in GA 262, pp. 269-271 .

("In the Struggle for the New Art"), which supports the Jesuit method of combating occult spiritual science.[64]

By such means, however, humanity is lulled into illusions about the spiritual, and a "spiritual materialism" can apply the most luxuriant parasitic branches. But what is most important is that humanity is deliberately distracted from the already existing and ever new revelations from the spiritual world and thus leads to the — Christ ! And the Jesuits know that there are mysterious beings who are quite related to the lower soul forces in human nature. But it is precisely on these lower, mysterious beings that the Jesuits are setting their work of subversion, because at the same time they still know that the human instincts of hatred and destruction have, so to speak, their source and find their influx from these lower demoniacal realms. The consequence will be that the "Anti-Christ" will become the master of our entire social life, while civil life must be de-Christianized even more than it already is. Christification of our whole (thus also social) community, Christification of our entire inner man, this very will shines ahead of the already widely extended anthroposophical world movement!

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[64] Mackenzie, someone with inside knowledge of the secret societies of occultism and Freemasonry, said: “The Jesuit order has secret signs and passwords, ... and since the members do not wear any special clothing, it is very difficult to recognize them unless they identify themselves as members of the order; for they may appear as Protestants or Catholics, Democrats or aristocrats, unbelievers or bigots, depending on the particular mission with which they are entrusted. Their spies are everywhere, from every possible social class. There are Jesuits of both sexes and of every age. We cannot be too vigilant; for this society can concentrate its power on any point with unfailing and fatal accuracy. ..." (cf. H. P. Blavatsky, "Issis Entschlelert," II, p. 355). “A man of a religious order,” Blavatsky continues, quoting the intentions that hover over the members of the Society of Jesus and to which they are absolutely obliged to submit, “who lays aside his garments for a time to achieve a sinful purpose (in the interest of the Jesuit order) is free from impious sin (according to the Jesuit invention of probabilism, according to which everything is permitted) and does not run the risk of being excommunicated” (“Unveiled Isis”, Lib. III, sec. 2, Probl. 44 and 212).

But what exactly do the Jesuit “occult exercises,” so fundamentally different from what true spiritual science has to offer, aim to achieve? Human beings consist of a physical body, an etheric body that contains the formative forces according to which the feminine-physical life of the human being is shaped,[65] an “astral body,” the bearer of all our feelings and emotions, and the self, within which we consciously experience ourselves. Now, the Jesuit exercises strive precisely for the unconditional submission to a will alien to the “self,” thereby rendering the self, if not extinguished, then at least “asleep.” In contrast, the manifold stirrings of the passions in the Jesuit, combined with the prescribed special “exercises,” lead to the disciple of Loyola awakening in an “astral body,” becoming aware of his astral body—albeit under a different name. But because the "I" is, as it were, strangled, it follows that the person who has submitted to such training does not find true inner harmony with the spiritual cosmos, which in turn leads to the novice becoming a bitter enemy of the doctrine of reincarnation and the associated spiritual knowledge! For the faculty of memory, which must rely on the "I"—even though it is brought to life by the etheric body, which unites the formative forces within itself—is destroyed precisely by the unconditional obedience to which the Jesuit scholar and even the Jesuit professor of the five degrees, etc., is unconditionally bound. The ultimate consequence of such destroyed memory, such dissolved powers of remembrance, is the separation of the human soul and spirit from their divine origin. A true vision into the spiritual, hierarchical worlds, such as Dionysius the Areopagite attempted to portray, is thus forever prevented. At the same time, this also makes a genuine understanding of the process of becoming of the Earth and of human incarnations impossible.

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[65] The brilliant son of the great philosopher Fichte already used the term "etheric body" for a life principle he perceived to exist within human beings. Modern occultism unequivocally demonstrates the true nature of this etheric "body." And perceiving consciousness, which today—thanks to genuine spiritual training—is already flourishing far more in the human ego than one dares to admit, fully grasps this "body of formative forces."

And here we have the experience that so shatters the soul of the truly spiritually striving person: that, as a result of this paralysis of their "self," the Jesuit natural scientists themselves become veritable extremists of materialism. This is revealed down to the last consequences in the research results of the well-known Jesuit astrophysicist, spectral analyst, and Father Angelo Secci, celebrated as a scientific luminary, as well as the ant researcher and Jesuit priest Erich Wasmann and other scholars swimming in the current of the Roman Catholic Church.[66]

Since Jesuits in particular have devoted themselves to natural science, we would like to delve a little deeper into the occult practices of the Society of Jesus. The imaginative visions (pictorial visions) of the Jesuit students are guided by their chosen initiators in such a way that a loathing for general human nature is instilled in the scholar, along with a profound contempt for humanity. We ask: how can a natural scientist, in whom a deep contempt for all things human is instilled from the very beginning, and this through occult training(!), how can such a "scholar" arrive at a true understanding of the profound mysteries that govern the human process of becoming?! In any case, a terrible moral rift exists within natural science: apart from all the cruel vivisection that celebrates orgies within natural science, the many proponents of physiological, physical, and similar doctrines find no moral principles within the natural world. Anthroposophical spiritual science,

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[66] For this reason, the "Apologetic Lectures" published by the People's Association for Catholic Germany (and to be made Catholic) in order to carry the struggle for the Roman Church to the general public by means of natural scientific educational means, are again only the zealous supporters of extreme-materialistic sentiments. For the members of the Jesuit order Wasmann and Hammerstein, who are celebrated in these lectures as leading natural scientists, are quite committed to the doctrine of descent — as it is advocated, which is completely contestable and, from the spiritual point of view, directly nonsensical and untrue. A small example of the brilliant talent of the natural scientist Weismann, but Freiburg illustrates the spirit that is thus hurled into the people: Weismann, through his chopping off of the mouse's tails (1887), arrived at the grandiose discovery that the offspring of the rodents thus disfigured are born again — with tails. With such a representation of abstract scientific materialism, Rome works for its church.

however, finds and demonstrates these moral principles in everything and every event. But if even the Jesuit natural scientist arrives at no moral principle within the world, and cannot arrive at one because he has been instilled with abhorrence of natural human nature, then precisely by this fact he becomes a guardian of terrible, destructive ideas of the age. Devoid of all moral feeling is the following Jesuit precept, which H. P. Blavatsky places at the beginning of a 56-quarto-page chapter on Freemasonry and Jesuit treasons within it in "Isis Unveiled," II, p. 348: "Catholic sons may accuse their fathers of heresy. And they may not only deny their parents food, but they may also kill them according to the laws (of the Roman Church)!" Since the words appear in a pastoral letter by the Bishop of Cambrai (northern France): “One cannot be Catholic today without being an Ultramontanist and a Jesuit!” (“Isis Unveiled,” ibid., p. 356), then parricide, like vivisection of bodies and souls, falls under the general code and the codicil, that is, under the principle and last will, of the Catholic Church. And this is true even if everything brought against the parents, etc., is a lie: “As often as you believe that a lie is required, then lie”[67] (Carl Antonius Casmedi: “Crisis Theologiae,” quoted in “Isis Unveiled,” II, p. 358).

The Jesuit is a Jesuit by virtue of his initiation, by virtue of the imaginations he receives through initiation. Lying, deceit, even murder are permitted to him. Is it to be assumed that lying and betrayal are righteous means to attain true initiation? But further. The Jesuit novice is trained to despise human physical life—although the physical human body represents the most perfect and noble work of divine creative forces.

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[67] We have already spoken of the moral theology of Alphonus de Liguori, which is so spiritually related to the commandment of lying. It is therefore sufficient to recall here that the Jesuit Popes Leo XIII and Pius IX demanded of the Catholic world that:
"that the writings of St. Doctor Liguori may permeate the whole world and that they may be carried into the hands of all", as well as that they "may be recited in all Christian exercises (i.e. in the contemplations which take up the 'occult')". - It should be remembered on this occasion that Pius IX, as a Jesuit, carried out his essence for many years within occult secret societies or within Freemasonry, After he had sufficiently spied within these organizations and allowed his own Jesuit spirit to prevail in them, he made himself notorious by eight edicts against the Freemasons.

Furthermore, the Jesuit is required to feel the most wretched contrition and repugnant humility toward his or his “superiors” (not infrequently, he does not know them at all).

This subjugation is achieved through occult training, to which the pupil must submit. During this training, however, he is first instilled with the most horrific fear of terrible retribution—the imaginative vision depicts the downfall of sinful "Babylon"—for being a sinful human being. (Nevertheless, he is to lie, rob, betray, and murder—if the commandment of the Order is to be fulfilled!) Before his tormented soul is placed—again through an artificially induced imagination—the terribly punishing Jesus, the King of Earth, with his scepter raised threateningly. But the cruelly tormented soul is not allowed a glimpse into the flooding light, up to the radiant face of the eternally loving Prince of Peace, who spreads his kind hands wide; he is not allowed to behold him, the Christ who blessed those who cursed him. ... Thus, the soldier of the "banner of Jesus" is captured, and it is taught that Jesus himself wrote the rules that the "Society of Jesus" follows. (Mackenzie, "Masonic Encyclopedia").

Ancient Egypt perished due to the mendacity of its last priests. Ancient Rome inherited the fallout from the forces of decay during the Pharaonic era and died from it. From the demonized late Romanesque and the resulting downward-striving mindset and spiritual disposition sprang Ignatius of Loyola, Saint Francis Xavier, and their assistant Laynez, the three founders of the Jesuit order (Loyola came from the Spanish province of Guipuzcoa, Francis from the region of Navarre, and Laynez from Castile). Thus, "law and rights" are inherited by us an eternal disease, and dragged from generation to generation... (Faust I). But Christianity, as it infiltrated Roman society, had to endure the spread of a purely external, administrative system: under Constantine, Christianity became the state religion, and thus it descended into that evil spirit whose symbol is the loveless

power of the Papal Church (the coronation of kings and emperors such as Charlemagne, Istanbul I of Hungary, Augustus the Strong of Poland, Napoleon I, etc., in order to rule through them!).[68] And just as staunchly Catholic Spain plundered the gold treasures of the Incas, so even today nothing is more important to the Catholic Church than Peter's Pence and the Mass penny. And just as the Jesuits instigated the Thirty Years' War and the fratricidal war in Graubünden (C. F. Meyer: "Jürg Jenatsch"), so they are today provoking unrest in Poland, Alsace, and elsewhere, where they are bringing about the closure of Protestant schools or their conversion into Roman Catholic ones. In 1921, no fewer than 1,425 Protestant schools in former Prussian Poland were taken away from their church or converted to Catholicism; in Alsace-Lorraine, the Protestant clergy and school principals were largely expelled.

And the Jesuits took their cue from the priests of the Egyptian waning period: namely, the notion that priests were the only "immortals" on earth. (As is well known, the saying of Isis goes: "I am the universe... no mortal can lift my veil.") Late Romanesque architecture transferred this priestly arrogance of the declining pharaonic era to the priesthood of Rome and ultimately bestowed upon the image of the Jesuit papacy, entirely steeped in materialism—namely, the French Academy of Sciences, the Sorbonne in Paris—the glory of immortality. The Sorbonne in Paris was originally a purely educational institution for secular clergy and bore the name of its founder, Robert of Sorbon, who was the private chaplain of Louis the Saint (around 1250). The French "most Christian" kings undertook no step, of any kind, without first consulting the experts of this university. And even outside France, the voice of the Sorbonne carried more weight than any other council. For a time, the Sorbonne came into conflict with the Jesuits, until Cardinal Armand Richelieu, who was buried in the Sorbonne for this, restored harmony among the "Immortals" (it was this same Richelieu who suppressed the Huguenots).

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[68] The Swiss Masonic organ "Universala Framasono" of February 1922 confirms us with the words: "... *The king of a country came to the throne only by papal election ;* he was *obliged to pay the tithes to the Holy See and was usually also the protector and member of the (Masonnistic) building fraternity."* (cf. *"Papacy and Freemasonry"* by Br. Dr. E. Pargaetzi, a very noteworthy work, which should be read alongside ours).

Richelieu compared the French people, whom he tormented with all the Jesuit tricks, to mules that perish if left at rest: therefore, the people had to be kept in a state of constant agitation and incitement, now against one side, now against another! He himself was a devout Catholic, loved the sciences and arts, and, like all Jesuits, dabbled in astrology, sorcery, magic, and deceptive imaginings, which, however, delivered him into a mindless, superficial belief in ghosts. The term "Immortals," originally used for all ordained Doctors of Theology, was later extended to include Doctors of the other faculties at the Sorbonne, so that now men like Raymond Poincaré, Doctor of Law, so often glorified by the Jesuits of our day, "confidant and legal advisor to the large-scale and heavy metallurgical industries of France" (!), former President and current Prime Minister—whose ultimate goal, even according to the pro-Entente "Neue Zürcher Zeitung" (No. 1057 of August 13, 1922, and No. 1082 of August 19, 1922), is "the political disintegration of Germany through economic exploitation" (his "siphoning pumps" have already extracted 45 billion gold marks from the territorially mutilated German Reich, deprived of its colonies and merchant fleet, etc.)—belong to the eternally "Immortals." ...

But we have digressed and are returning to the Jesuit occult practices. During the various ceremonies, within which the Jesuit being initiated must allow all sorts of rites to take effect, the "astral body" (the emotional life) of the scholar is, as already indicated, particularly influenced, indeed practically lifted out of the physical body. That is to say, the "astral or emotional body" (one must retain the common terminology for what is being indicated, all the more so since every occultist knows what is meant) is, as with any person whose soul has been externalized or hypnotized, truly no longer residing in the physical body. This externalization of the emotional body occurs through the anti-spiritual sedatives contained within the rites themselves, so that the Jesuit novice simultaneously loses his self-awareness during these operations and actually has no idea what is happening to him.

The more intensely the rite takes effect, the more "estranged," i.e. more numb the student becomes. But precisely because of this the ceremony itself most strongly embeds itself in the Jesuit's quasi "sleeping" essence (in the formative forces or life or etheric body), who now, precisely through this, becomes a useful tool for his "superiors."[69]

And again, every country that has succumbed to Jesuitism—after the Jesuit exercises have had their effect—is also at the mercy of political chauvinism. As we see in France with its excessive policies of "reparations" and "black shame" in the occupied territories, or in Germany with the "Steiner campaign." Since, as a consequence of celibacy, the sexual forces inherent in the Catholic priesthood cannot manifest themselves naturally, the emotions bound to sex spiral into the nationalist-chauvinistic, for all chauvinism is ultimately only herd sexuality transferred into the national-ethnic sphere, calculated to bring about the downfall of another people by whipping up the racial passions of one's own people.[70] The witch hunt against the proponents of the anthroposophical movement initiated by the Jesuits in Germany has also become a matter that emphasizes race first and foremost,

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[69] We can take the proof of this from everyday life. As soon as we observe a human being who is weak in ego-consciousness we can perceive how certain suggestions, which strike such weak human natures, act almost like the strongest stupefaction; then the ego and also the "intellectual soul," as the bearer of human emotions (passions, inclinations), are squeezed out of the physical body. The person thus treated is entirely the plaything of his "master," who's will the hypnotized person now has to carry out without any counter-will, and which he cannot resist at all. In the 90s of the last [19th] century, when hypnotism was still flourishing unhindered and no legal action prevented this sin, the author has found documentation of hundreds of demonstrations that a non-commissioned officer gave to the soldiers of his Jäger battalion, which at that time was garrisoned in the district town of Hirschberg (Silesia), comprising countless examples of paralysis of the ego and the silencing of the mental and emotional impulses of the injured parties.

[70] In the case of the French Prime Minister, who is so strangely raised to the shield by the Jesuits (cf. Seeholzer's pamphlet Raymond Poincaré, published in Zurich and Paris by the Catholic side, which we have already mentioned, and which is to be understood as a supernatural homage to the immoderate chauvinist), the sexualism that has turned into the pathological and chauvinistic reveals itself in the most convincing way. This nationalist knows no

and indeed exclusively, and it is essential to note that the worst accomplices of this persecution always turn out to be Catholics. The sexually chauvinistic racial conspiracy, especially under the leadership of the Jesuits, contradicts all true Christianity all the more (thus dethroning Christ in this way), because Glas's sole and living goal of Christianity can only be the "One Flock with the One Shepherd"—that is, the One True League of Nations, founded on Christ's love for all humanity, solely as a spiritual and mental community! From the French Revolution we know how the Jesuits sow discord, then by means of the Jacobin conspiracy.[71] Today, the Jesuits use hundreds of the most secret channels to plant their blood-soaked banner, geared toward treason and lies, essentially everywhere where spiritual science, from a Christianized soul, seeks to heal social ills and pave the way for true reconciliation among nations (that is, overcoming the all-corrupting racial instincts). Within German politics, the Jesuits exert a subversive influence on the nation by, among other things, exploiting circles aligned with "ethnic" ideology, particularly with regard to national chauvinism. The author has had his own particular experiences in this regard. If the individual members of the nation as a whole were to awaken to a sound consideration of real life, they too would soon realize that all artificially aroused "ethnic" sentiments—the correct word for which would be fanaticism—are directed precisely against the very ethnicity that is purported to be promoted. The best proof of this is, time and again, France, which, in its bottomless hatred of everything "German," is destroying itself.[72] Indeed, one would realize that all ethnic chauvinism ultimately functions in the same way as the Yahweh religion, which, among its particular adherents, seeks to express itself as if only its national god were entitled to global authority.

The limit to his hatred against the — as he now calls them — “disciplined German barbarians”, whose downfall he strives for with every conceivable diabolical maxim and in whose complete dissolution he believes he can see the star of his own countrymen rising.

[71] The related secret cipher correspondence is discussed by H. P. Blavatsky in «Isis Unveiled», II, p. 394.

[72] Certainly, no cardinal would ever become a member of the French Legion of Honor, like the well-known Belgian Cardinal Mercier and the Archbishop of Montpellier, Francesco Rovere Cabrières,

Chauvinism thus reveals itself as merely another form of Jehovah's (or "Shaddai") service, in that racial principles are invoked where only spiritual elevation or deepening is appropriate. The Jesuit imaginations, which eliminate love (for love blossoms solely in the selflessly active self, while Jesuit exercises eliminate the ego and the emotional life—the astral body) and always present only the "avenging sword of Jesus," awaken precisely those national antipathies which—because they contain no constructive forces—ultimately turn against one's own people. For the people are not raised to be ideal and self-aware realists, but merely blindly following dreamers who are ready to harness themselves to the victorious chariot of Rome.

All those mendacious, supposedly "official" pieces of writing, which are meant to prove how anthroposophical spiritual science is, in its essence and spirit, a "Bolshevik council idea,"[73] and that Rudolf Steiner set himself the goal of handing over German officers to the Entente (cf. No. 466 of the "Hammer" of February 15, 1921, as well as Nos. 32 and 37 of the "Militärwochenblatt" of February 4 and March 11, 1922, and finally the Stuttgart weekly "Anthroposophie" of July 20, 1922),

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if he were not devoted to the purest chauvinism. Therefore, it seems like mockery when Cardinal Archbishop Faulhaber speaks of the 'idolatry of nationalism' (Reich Conference of German Catholics, August 30, 1922) and points out that Catholics must also acknowledge the positive aspects of other cultures. For if Catholics were to truly take other cultures seriously, then they would have to do their part to ensure that the vital 'Palladium' we have been discussing is revived as quickly as possible. Cardinal Mercier certainly has the potential for this; but to avoid having to do so, he first rejects the doctrine of reincarnation." although he feels almost compelled to acknowledge them, he dismisses them with nonchalance.

[73] The true roots of the council idea can be found in the first part of this treatise, as well as in my two other publications, "Entente Freemasonry and the World War" and "Occult Lodges" (available from Max Altmann Publishers). However, when the Catholic General von Gleich, in the Berlin "Military Weekly," accuses Anthroposophy of seeking favor among the workers, thereby revealing the "spirit of the council," it can be countered with a clear conscience that Rudolf Steiner, from the very beginning to the present day, has always appealed first and foremost to the scholarly world regarding his teachings. This world, however, has rejected him for forty years now—for approximately twenty years because Steiner even publicly professes occultism.

are now geared towards such a deceptive illusion of German national character. The authors of these forged cipher letters can already be recognized in their style: the style is in peculiar harmony with the rest published by the German and Swiss newspapers and magazines. (The slanderous tone common in brochures!), quite apart from the fact that all the worthless claims being made are shattered by Rudolf Steiner's 40-year life's work, which is as monumental as it is comprehensive in all areas of existence. World history will also become a final judgment against the enemies of spiritual science.

The enemies of Anthroposophy constantly and shamelessly declare, contrary to the truth, that Rudolf Steiner was a Jew and that the spiritual science he represented was a Jewish product. This is despite the fact that they themselves use the Jewish "Frankfurter Zeitung" and other Jewish newspapers to spread poison against occultism. In contrast to this behavior, a statement by English Theosophists seems very peculiar (Mrs. Besant, the leader of the British-oriented occultists, famously said during the war that the Germans had to be "made to stink"). A book representing Besant's Theosophy states: "It is certain that Steiner's separation (from the Besant school) was a blessing. The 'occultist'—meaning Dr. Steiner—was also a convinced German!"

What, then, is the case when some "workers" actually profess their allegiance to Rudolf Steiner? It is a clear fact that a non-academic can far more easily embrace a sound humanities education through common sense and warm empathy for the realities of the mind than an academic burdened with a dreadful weight of unproductive knowledge. The so-called "educated circles" suffer precisely from the "excess" (and therefore, in turn, from the "lack") of their much-vaunted "education," which remains infinitely distant from the "worker." Indeed, just the other day, a distinguished scholar, deeply aware of the plight of his class, told me: "I see all of culture and science as nothing but senile decay...!" I gave him some samples of Rudolf Steiner's spiritual science, and he understood how an "untrained" person, not burdened with the unhealthy jumble of deceptive "knowledge" (Maya!), can, through the spirit of anthroposophy, approach even the most difficult problems of academic science with great success. Whether these are "council ideas" is for the readers of the "Military Weekly" to decide.

Let us suppose for a moment that he had attained the presidency of the (international, now exclusively British-spirited) Theosophical Society; he would have found far greater resources and influence over all countries of the world there. He could have pursued his All-German policies more freely and with greater authority. And in all likelihood, he would have done so. — Of course, this assertion by Besant is just as contrary to all truth as all that German and American fake news journalism that claims Rudolf Steiner was a student of a Jesuit monastery (in this case, the fact that a Jesuit student named Rudolf Steiner actually existed is transferred with a “classic flick of the wrist” to the founder of the anthroposophical school of thought!). But if one were to challenge the numerous opponents of our occult spiritual movement to an honest struggle for the truth, they would shy away, just like the "Berliner Militärwochenblatt" (Berlin Military Weekly), which didn't even bother to address the serious complaints of German officers, Captains Count Fritz Bothmer and Jürgen von Grone, for fear of having to offer redress.[74] Meanwhile, while the true light of the spirit is to be extinguished by the means of Jesuit obscurantism, the workings of dark figures, the first academic "Catholic Institute for Philosophy," currently being established in Cologne, is already before our astonished eyes. Jesuit "philosophy" is approaching, before which even a staunchly Catholic newspaper like the "Kölnische Volkszeitung" (Cologne People's Newspaper) seems to feel a slight "horror," a mild dread.

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[74] A respected "völkisch" wrote to me: *"The Steiner camp is involved in* rings *(coalitions) which pursued the goal of handing over our monarchically minded officers to the Entente and, where that was not possible, of ensuring their murder as the simplest procedure."* etc. When I demanded proof, I was fed with meaningless Excuses from: *"Occultists easily lose their hands. ..... »* And another "Völkisch" knew **my** attitude to unconditional truthfulness to Rudolf Steiner, there is nothing else to reply to Rudolf Steiner than: .....*A larger foam brawl (than that of anthroposophy) we have not yet experienced in occultism..... »* This last-one can often meet with him fraternally shaking hands with some other Jesuit.

The Jesuits' fight against the occultists is all-out. Before us lie cries of distress from German-Austria, reduced to a miniature state, where the chaplaincy is now pursuing "reconstruction policies." One of the letters before us explains how the new "prelate's art" practiced there is actually contributing to Austria's downfall, and we were asked to name truly neutral newspapers where the truth about Austria could finally be told. We know of no such newspaper. In another letter, we are told how "Rome" intends to doom those "who strive to harmoniously unite occultism, knowledge of nature, love of neighbor, and faith in God" through the fanaticism spread among the general population. What are our occultists experiencing in this context? We received a letter stating: “We live in an area where one experiences the bottomless moral depravity, hypocrisy, and heartlessness of the Roman Catholic population on an hourly basis. Wherever people can harm us, devastate our fields (planted with potatoes, peas, lettuce, and the like), they do. They break off the tops of the sunflowers we grow, rip out our potatoes, and deface the small plot of land we cultivate daily in the most obscene manner—all because we are not Roman Catholic, and although we don't offend anyone, but rather help everywhere with our Dr. Zimpel home remedies…”[75] In St. Gallen, in Switzerland, things have reached the point where certain Catholic newspapers are forbidden from publishing advertisements from anthroposophists. ...

We don't want to bore our readers with trifles, even though such details could sometimes speak volumes. This much is certain: if the Protestant world continues to lend itself to the Jesuits and Jesuit ideology, Protestantism will soon be doomed. Only among the occultists does Protestantism find its bravest and most loyal representatives. And Luther, Reuchlin, Melanchthon, and many other true founders of Protestantism were occultists like ourselves.

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[75] Carl-Friedrich Zimpel (1801-1879), also known as Charles Franz Zimpel; Healer without medical training, who became known for his development of Zimpel's healing system of *spagyrics* .

We conclude our observations by referring to book censorship and book bans under the New Canon Law, the "Codex Iuris Canonici Pius X and Benedict XV." According to Father Paul Keller (Zurich, "Wissen und Leben"), this reflects the tightening of Rome's grip. No world historian—apart from other prohibitions—may today publish writings of secular content or work on a journal without the express permission of his superior. Among the forbidden books are bibliographies published by anti-Catholics and books on the validity of marriage censure. Catholic authors are subject to strict censorship, regardless of their subject matter. The right to ban books belongs to local ordinaries and abbots of monasteries, and furthermore to general councils and the Apostolic See. If the Pope, who has the final say, bans a book, then it is forbidden in all languages and countries of the world. Severe ecclesiastical penalties await the transgressor, author or reader; naturally, these intimidate the devout Catholic, especially since excommunication is also a threat. For occultism, this means the once-and-for-all rule that it must neither be supported by Catholics, but rather combated with all available means.

Postscript

An expert on the situation has sent us the following addition from Austria to supplement our statements: If we look back at the World War, it must be said that the collapse of the former Triple Alliance of Austria-Germany-Italy, which pushed Italy onto the side of the opponents of the so-called middle states, is solely attributable to the Austrian clergy, who intrigued for many years to provoke a war with Italy. At that time, official Italy did not maintain friendly relations with the Vatican, as it does now due to Mussolini's tactics. Their aim was to restore the worldwide dominance of the papacy. — The annexation of German Austria to the German Reich would long since have been a fait accompli, an insurmountable reality, for the Entente, if the Roman Catholic clergy in Austria were not secretly working against this union. They fear the weakening influence of North German Protestantism and thus an undermining of their power in the present German Alpine Republic. At the same time, they fear the socialists and German nationalists of Austria, and only for this reason do they outwardly feign a certain inclination towards annexation by Germany. These same clerical circles are also colluding with France and the monarchists in southern Germany to establish a large Catholic buffer state in southern Germany against Protestant northern Germany. The late Excellency Dr. A. Gessmann already participated in this plan; today, Prelate Hauser and Seipel are the main agitators of this project.

As Goethe says:

"He who learns to disguise himself only in life,
He has the appearance of honesty ahead." (Tasso)

And as Schiller says:

"Dying is nothing. But to live and not live, That is a misfortune" (Tell)

Second postscript

It seems appropriate, while the last page of this book is already in the machine, to record the following significant facts, which have just been communicated to us. In Munich—where even during his last public lecture Rudolf Steiner spoke about the soul-life, not politics—and where this speaker was to be stabbed by National Socialists in an attack with a dagger (the dagger is in the possession of the Munich police; the assassination attempt itself had been betrayed in detail beforehand and was therefore thwarted as it was being carried out according to plan!)—in this southern German capital, a Jesuit priest, a so-called Professor Stempfle, is active.[76] Until Christmas Day 1922, there was close contact between the leader of the National Socialists, the elementary school teacher Adolf Hitler, and Jesuit circles.[77] Today, however, this connection has been completely severed. Behind the alliance "Bavaria and the Reich," which also seeks to undermine all genuine occultism, stands a tool of the Jesuits named Pittinger. Stempfle was a co-organizer of the so-called self-defense group "Orka" in Tyrol, etc.

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[76] Professor Dr. Bernhard Stempfle, a member of the Hieronymite Order, was Hitler's true confessor and closest advisor. A right-wing journalist, he had once edited the antisemitic "Miesbacher Anzeiger" and for many years managed Hitler's private archive, the Rehse Collection, in Munich. He was the party leader's liaison to the Vatican and the Catholic Wittelsbach family. He had edited Hitler's book "Mein Kampf" and was a fellow member of Hitler's Thule Lodge.

During the Röhm Revolt, in the "Night of the Long Knives" on June 30, 1934, Father Stempfle was shot by the SS—whether accidentally or intentionally, with or without the knowledge and approval of his friend Adolf Hitler, whose secrets he likely knew more about than anyone else up to that point—remains unknown. In any case, when Hitler learned of the death of his spiritual advisor and guide, he exclaimed in a tearful voice: "They have killed my good Stempfle!"

[77] Karl Heise wrote this book in 1922, when Hitler was still relatively unknown at the beginning of his "career." That's why he refers to Adolf Hitler as a primary school teacher. An inaccuracy, though nonetheless fitting, since it seems Hitler's task was to act as a teacher to the people. His book "Mein Kampf" hadn't even been written yet! (Editor's note: 2014)

In Berlin, there was a "Salon Sonnenschein" (Sunshine Salon), whose circle included all leading politicians, among them Rathenau. Sonnenschein is a Jesuit. It should be noted that our informant has the impression that Rathenau was "finished off" by the Jesuits' activities. — We ourselves have nothing to add to this postscript; let it speak for itself. However, we do not wish to omit adding, based on our own observations, that within National Socialist circles a certain dilettantish occultism is gaining ground, through which attempts are being made to lead those inclined toward the spiritual life into a dangerous dead end.

Notes on Karl Heise

In recent decades, within the anthroposophical movement, as part of a progressive obscuring of consciousness, there has been a massive polemic against the writings of Karl Heise (1872-1939). For example, Manfred Spalinger attempts to portray Heise as an unreliable author, even going so far as to cast doubt on Rudolf Steiner's preface to his "Entente Freemasonry and World War"! Spalinger's polemic, along with other similar contributions, is disseminated by Arfst Wagner in his Lohengrin publishing house.[78] This also includes a contribution by Johannes Rogalla von Bieberstein: "The Thesis of the Masonic World Conspiracy."[79] Even Helmut Zander, with his "Social Darwinist Racial Theories from the Occult Underground of the German Empire,"[80] joins the ranks of those who wish to relegate these conspiracy practices to the realm of fairy tales as mere "conspiracy theories." Naturally, Karl Heise is mentioned in each case.

In another biased article, the US historian Peter Staudenmaier observes: *Uwe Werner views Steiner's commitment to Germanness as an "unpatriotic, apolitical understanding" that manifested itself in the creative achievements of individuals. However,*

[78] http://www.lohengrin-verlag.de/artikel/Spalinger.htm

[79] http://www.lohengrin-verlag.de/artikel/Bieberstein.htm

[80] http://www.akdh.ch/ps/ps_78Zahnder.html

Werner concedes that this could have been misunderstood after the outbreak of World War I and Steiner's arguments against the war guilt of the German people. In this context, Steiner also advocated for the financing of the conspiracy-theory pamphlet "Entente Freemasonry and the First World War" by Karl Heise. As early as 1989, the Steiner scholar Christoph Lindenberg had argued that Steiner's statements in the context of the First World War should be assessed "not only as period-specific but also as representations conditioned by their time."[81]

Only Max Rechsteiner, who remained friends with Heise until his death, finds kind words for him in a memorial.[82] However, Rechsteiner himself admits that he could not follow or understand Heise's research in any way. He does, however, quote Hella Wiesberger from the ‹Nachrichten der Rudolf Steiner-Nachlassverwaltung" (News of the Rudolf Steiner Estate Administration):[83] "According to Heise's letter, his book was based on Rudolf Steiner's lectures of 1916/17, 'Contemporary Historical Reflections' [GA 173a-c], and on Steiner's statement to him: 'Someone should address these matters, write about them.'" And: ... Mrs. Boos-Jegher in Zurich actually had the main credit for me finding a publisher; she also brought me together with Dr. Steiner and thus made the book possible in the first place. Because, most importantly, Dr. Steiner financed the printing with 3600 Swiss francs, I myself with a little over 1000 francs, and the publishers covered the rest. And Wiesberger continues in her chronology for the year 1918: "October 8-10: Rudolf Steiner gives two public lectures in Zurich [October 18, 10; GA 73] and one lecture for members [October 9; GA 182] and on the 10th writes the preface for Karl Heise's work 'Entente Freemasonry and the World War', which shows how Rudolf Steiner was already striving before the German Revolution to call for a realistic judgment 'on the question of war guilt'."

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[81] Peter Staudenmaier, *Anthroposophical Movement* before *a new challenge* (http://www.nna-news.org/de/nachrichten/artikel/anthroposophlsche-bewegung-vor-neuer-Herausforderung-30/).

[82] *Mitteilungen aus* der *anthroposophischen Bewegung,* No. 81, Michaeli 1986, pp. 34-36.

[83] *Nachrichten der RudolfSteiner-Nachlassverwaltung,* Nr. 24-25, Ostern 1969, S.7-8, 12.

Karl Heise combated abuses within Freemasonry, as exemplified in his work "Hiram Rite in Freemasonry: A Contribution to the Consideration of the 'Royal Art' Elevated to a Matter of Life by General Erich Ludendorff." In the journal *Theosophie*, Leipzig 1926, pages 231ff., he corrects Ludendorff's superficial knowledge and demonstrates how Freemasonry has become increasingly de-spiritualized and politicized over the centuries. On June 24, 1717, the union of existing lodges to form the first Grand Lodge of England took place in London. Speculative Freemasonry began here. Since then, even genuine Freemasons who strive for true spiritual knowledge and initiation (such as Cagliostro and Saint Germain) have been denounced as alleged charlatans. In the text included here, Karl Heise addresses the abuses perpetrated by Christian denominations, as well as the worldwide cultural and political agitation by members of the Society of Jesus. We wish to make this profound and extremely valuable work by Karl Heise accessible once again. The nuanced depictions of the Jesuit machinations in Karl Heise's text should certainly also be interpreted as an indication of the rise of the Third Reich.

The Editor

The world-historical significance of the proclamation of the dogma of the "Bodily Assumption of Mary" on November 1, 1950 and its occult backgrounds"[84]

Introduction

On November 1, 1950, the world heard Pope Pius XII proclaim the dogma of the bodily Assumption of Mary in the presence of almost all the highest dignitaries of the Church and over a million people in St. Peter's Square in Rome. For over 400 million people on earth, this dogma represents an irrefutable article of faith that they may neither doubt nor interpret. Millions of non-Catholics stand bewildered before this world-historical event, unable to comprehend it or offer any commentary. Thousands have asked themselves: What does this dogma mean? What is its deeper meaning? Why was it proclaimed only now and not earlier? Leading Protestants around the world describe the dogma as unacceptable because it is "incompatible" with the Bible and contradicts the truth. Its content, they argue, cannot be derived from biblical sources. It was created purely for opportunistic reasons. With the proclamation of this dogma, the Pope is abandoning the established principle that only that which is "everywhere, always, and by all has been believed" is truly Catholic. The dogma no longer has any basis in the teachings of the Apostles and therefore signifies the fundamental departure of the Roman bishop from obedience to the Apostles of our Lord Jesus Christ. The slogan "Through Mary to Christ" truly obscures the path that God has shown humanity to salvation. The Lutheran bishops describe the Pope's decision as disastrous and painful for all Christians. This doctrine cannot be substantiated either by Holy Scripture or by the testimonies of the early Christian Church Fathers.

With these observations, Protestants—and not only Protestants—let it rest, since protesting or religious rebellion in the sense of Meister Ekkehard is no longer sufficient to counteract such an event, and since the only counterforce against

[84] The unnamed author signed with the abbreviation S.C.R.

untruth, the knowledge of truth in the sense of supersensible knowledge, is no longer sought. Thus, only Rudolf Steiner's spiritual disciples remain to investigate the dogma and its background. …

However, when engaging with the new dogma, it can never be about presenting personal views or opinions, but solely about characterizing the facts. Personal opinions or views on the dogma are completely irrelevant to its evaluation. The meaning and significance of the dogma must emerge from the matter itself. We must allow nothing but the facts themselves to speak to us.

Before we address the dogma itself, we must first examine the no less important phenomenon of Marian apparitions and the Marian movements that have arisen from them throughout the world. Without understanding these Marian apparitions and the related Marian movements, it is impossible to comprehend the new dogma. The Marian apparitions, the Marian movements, and the new dogma belong together like root, stem, or leaf and blossom, forming a unified whole. All three movements share a common task, a common goal. Let us therefore turn first to the Marian apparitions.

1. The emergence of the Marian problem in the present

Anyone who followed Catholic literature and periodicals with interest between 1945 and 1950, and somewhat earlier, will have noticed that since then the concept of Mary has increasingly come to the fore in numerous essays and images. The Catholic world in Central Europe was increasingly drawn to the Marian question year after year. It was elevated to the central problem of the Catholic Church. Since then, Mariological literature, as it is also called, has occupied such a vast space that it is now almost impossible to survey. …

The Marian concept is to be understood as part of a large ecclesiastical movement that, for more than 100 years, has manifested itself in an ever-increasing veneration of Mary, Marian studies, and Marian devotions, reaching a high point, indeed a golden age, with the dogmatization of the Immaculate Conception in 1854 and the bodily Assumption in 1950.

The Marian concept received its strongest impetus from the so-called Marian apparitions that suddenly appeared in various locations in Europe and in West Germany between 1944 and 1949, which were given enormous prominence by Catholic periodicals and some Catholic daily newspapers. As reported in the magazine "Oer Spiegel," the Christian Church has allegedly recorded 300 Marian apparitions and several thousand miraculous healings since 1931. The culmination of the entire series of so-called Marian apparitions, primarily within West Germany, was the Marian apparition near Heroldsbach in Middle Franconia in the autumn of 1949. According to accounts in leading Catholic newspapers, first three, then seven girls aged 9 to 12, are said to have seen the figure of Mary, dressed entirely in white and veiled, in a birch grove near Heroldsbach in Middle Franconia. After news of this event spread, many thousands of people—the figure of 40,000 is cited—are said to have made pilgrimages to this spot every evening and waited there for hours, praying the Rosary, in the open fields, often bareheaded, in rain and snow, until late into the night. Many are said to have prayed until 5 a.m. On December 8, 1949, the so-called Miracle of the Sun is said to have revealed itself to the many thousands of praying people above the site of the birch grove in exactly the same way as it first occurred in 1917 in Fatima, Portugal, before 70,000 people, also after a previous Marian apparition to three shepherd children.

The characteristic feature of these Marian apparitions is that they are almost always connected with a message of apocalyptic nature to humanity, in which people are urgently reminded of the importance of praying the Rosary and of the spirit of penance and atonement. The threads of all recent Marian apparitions can be traced back to Fatima. There is a very extensive body of literature by leading Catholic authors about the Marian apparition in Fatima in 1917. What happened in Fatima?

1. The Marian apparitions in Fatima

According to accounts by leading Catholic authors, the event unfolded as follows. Near a small Portuguese mountain village, Fatima, three shepherd children, aged ten, nine, and seven, were tending their sheep on May 13, 1917—incidentally, the same day on which the current Pope Pius XII received his episcopal consecration—and under unusual circumstances and accompanied by apparitions, they are said to have seen a beautiful, solemn, yet friendly lady, aged 15 to 18. The children, without actually learning her name, immediately took her for the Madonna. The apparition is said to have announced to the children that she would return and speak with them. In a subsequent apparition, she is said to have foretold great external and internal distress for the children and, for two of them, an imminent death, all of which then came to pass as predicted. The children were said to have been urged by the apparition to pray and make sacrifices to bring about the repentance of the sinful world, to reconcile with God, and to offer satisfaction to the Heart of Mary. It goes without saying that the public learned of the apparitions and soon took an increasingly active and widespread interest. The final apparition, in which the child's name was mentioned and a miracle was to be performed, was supposedly scheduled for October 13, 1917, in order, as it was said, to confirm the heavenly nature of the apparition. The appointed day arrived, and with it a huge crowd of people, 70,000 in number. Among them were reportedly representatives of the authorities, lawyers, and scientists. What happened next?

According to eyewitness accounts, a spectacle unfolded that held the crowd in breathless suspense. In the sky, the "sun" is said to have suddenly spun around like a wheel in three stages, throwing sheaves of fire in all directions at unimaginable speed. The sky, the earth, and the people were supposedly bathed in every color: yellow, blue and gray, then red and violet. Then the sun is said to have hurtled towards the earth in zigzag leaps, as if it threatened to crush the people. At this, the crowd is said to have screamed, prayed an "Ave Maria," and sunk to their knees, paying no heed to the muddy ground softened by the rain. The sun, however, is said not to have turned towards the earth, but to have paused in its course and,

as the story goes, returned to its original position. The entire spectacle is said to have lasted 10 minutes. Then, like a mighty hurricane, the credo "I believe..." is said to have resounded from the crowd. It is further reported that during this event, the lady revealed herself to the children as the Queen of the Rosary and expressed some wishes to them: that people should pray the Rosary every day, amend their lives, ask for forgiveness of their sins, and no longer offend the Lord. In an earlier apparition, she is said to have said: "Offer yourselves for sinners and often say, especially when you offer a sacrifice: 'O Jesus, out of love for You, for the conversion of sinners and in atonement for the offenses committed against the Immaculate Heart of Mary.'" On another occasion, she is said to have declared: "I desire that the world be consecrated to my Immaculate Heart, and that the Communion of Reparation be instituted on the first Saturday of each month." During her last apparition on October 13, 1917, she is said to have declared—a statement which, incidentally, was only recorded in 1939 by the sole survivor of the three shepherd children: "If my requests are granted, Russia will convert and there will be peace; if not, anti-religious propaganda will spread its errors throughout the world. This will cause wars and persecutions, many good people will be martyred, the Holy Father will suffer greatly, several nations will be destroyed, but in the end, my Immaculate Heart will triumph." The final part of the revelation, reportedly the richest in messages and promises, was not to be published until 1960.

The Marian apparitions in Fatima only received ecclesiastical sanction on October 31, 1942, 25 years later, through the consecration of all humankind to the Immaculate Heart of Mary by Pope Pius XII. On the 33rd anniversary of the Fatima apparitions, the Pope, in his radio message to the more than half a million worshippers and penitents who had gathered in Fatima that day, exclaimed: "Let us form an immense choir of praying and reparative souls." Since then, Fatima has become the most important pilgrimage site for the entire Catholic world. Every year, many thousands of people from all over the world flock to Fatima to unite themselves inwardly with the message of Fatima—the Rosary and the spirit of reparation—through participation in "Holy Confession and Holy Communion."

2. What do the Marian movements mean in the world?

Fatima has become not only the most important pilgrimage site for the entire Catholic world, but also the spiritual center of the Marian Movement, which has spread across the globe. Marian Movements exist today in every country with a Catholic population. Their membership numbers in the millions. The general public still knows relatively little about these movements. Almost every country has its own name for them. For example, in Portugal, the birthplace of these movements, the Marian Movement is called the "Blue Army of Mary," in Poland it is known as the "Militia Immaculata," in Italy as "La Crociata Mariana," and in Ireland as the "Legio Mariae," named after the Roman legions, on whose model they are structured and organized.[85] In Germany, the Marian Movement is called the "Eucharistic Sacrifice Community," which is based in Bavaria. All Marian movements in the world call themselves members of the "Great Army of Mary", whose threads all converge in Fatima.

Let us now ask: What is the nature, the goal, and the significance of the Marian movements of the world? What are their origins? The model for modern Marian movements is the "Marian Congregations" founded in 1563 by the Flemish Jesuit Johann Leunis for the renewal and enhancement of church life and for curbing reformist movements in the world. They represent an excellent instrument of the Jesuits in combating freedom of belief and conscience and reformist impulses in the world. Originally, the Marian Congregations were primarily composed of members of the upper classes, up to and including princes. As stated in the relevant Catholic literature, the Marian Congregations owe their successes in past centuries solely to the complete devotion of their members to the Marian idea, to the veneration of the Blessed Virgin, and above all, to the observance of weekly confession and participation in monthly communion. The main success of the Marian Congregations, however, lay in the skillful leadership

[85] See the article in the *"Katholischer* Dipert" of October 1950, in which it is described that the "Legion of Mary" comprises 1 million active members and 5 million auxiliary legionnaires, men and women spread all over the world.

and tight organization with which the Jesuit order strove to maintain control over all branch foundations, even the most remote ones, and to connect them to the original cell of the "Prima Primaria" in Rome, as well as in the decisiveness and clarity of its leadership, its goals, and the means it employed to achieve these objectives. Dr. Karl Feckes says the following about the revival of the Marian Congregations in his pamphlet "Why Marian Consecration Today?": Countless are the Marian Congregations that were founded in the past century after the restoration of the Jesuit order. All genders and all social classes have their congregations. One can certainly claim that during this time there were few good Catholics who had not gone through the school of the Marian Congregation, who had not chosen Mary as their patroness and oriented their lives according to her exalted example.

We can therefore say that the modern Marian movements essentially represent nothing other than the revival and renewal of the Marian Congregations, which have been tried and tested for almost 400 years. The content of the Marian Congregations forms the spiritual foundation of the modern Marian movements. The modern Marian movements are nothing other than the Marian Congregations of the past 400 years, magnified to a gigantic scale. The event of Fatima merely represents the means of transformation, of reshaping old goals into a new form. The tasks and goals of both institutions have remained the same; they have simply become more comprehensive and larger in scope and direction.

What are the broader and greater tasks and goals of modern Marian movements compared to the Marian congregations of past centuries? What does Catholic literature and its periodicals say about the tasks and goals of modern Marian movements? It states: The Marian Movements represent Mary's great army. Their task, following the apparition of Fatima, is to be a general mobilization of all Catholic forces for the apostolate, that is, applied Catholic action. They are the instrument in the fight against the open and secret enemies of the Catholic Church and against false doctrines and heresies of every kind. The Marian Movements constitute a "crusade," the largest and most powerful fighting force of the Catholic Church, or rather of Jesuitism,

that it has ever had at its disposal for carrying out its goals: the re-Catholicization, or rather the return, of humanity that has left the Catholic Church for more than 400 years, primarily in Central Europe and also in Russia. The direction and leadership of the Marian Movements lies exclusively in the hands of the Jesuits. From them, their guidance, their momentum, and their objective are determined. Members of the Marian Movement must formally vow, similar to the Jesuit vows, to place their lives—that is, their thoughts, feelings, and actions—entirely at the service of Mary and the Church, and to suppress all self-will for the benefit of Mary and the Church. Every member of the "Army of Mary" must, like a soldier, devote themselves completely to the goals of the Church: the reunification of all people under the dome of St. Peter's Basilica in Rome. The promise of the members of the "Blue Army" in Portugal is as follows:

Mary, my Mother and Queen, I consecrate myself to Your Immaculate Heart. For the salvation of Russia, for the peace of the world, in atonement for the insults committed against Your Immaculate Heart, and for the sins that offend God, I promise You:

1. To offer You my sacrifices every day, especially the fulfillment of my duties as a person of my state in life;

2. To pray the Rosary daily;

3. To wear the Scapular of Mount Carmel as a sign of my consecration to Your Immaculate Heart;

4. To dedicate the first Saturday of each month to You in a special way.

Through this promise, I will work for the expansion of Your Kingdom and help to fulfill Your exhortations to the world, which You addressed to the world at Fatima.

There are even stricter vows, to which a specific task is bound, and which represent, as it were, an oath for the members of this movement, signifying an immensely strong occult power for them, from which they can only very rarely free themselves.

3. Meaning and significance of the dogma of the bodily ascension of Mary of 1 November 1950

The proclamation of the dogma of the bodily Assumption of Mary on November 1, 1950, represents the culmination and crowning achievement of the Fatima apparitions and thus of the Marian movements. This Marian dogma, so to speak, marks the conclusion of the developments to date, but also a new beginning in the Church's engagement with other worldviews and heresies in the world. What is the underlying meaning of the dogma of November 1, 1950? What does it express? What do those authorized by the Church to inform the world about the meaning and significance of the new dogma say about it? What is the definition of the new dogma itself?

The definition of the new dogma is: It is a divinely revealed truth of faith that the Immaculate Mother of God and Ever-Virgin Mary, after completing her earthly life, was assumed body and soul into heavenly glory. The prayer that Pope Pius XII recited on the occasion of the proclamation of the new dogma reads: We believe with all the fervor of our faith in the triumphal Assumption of Your soul and Your body into Heaven, where You reign as Queen "over all the choirs of angels and the realm of the saints."

Let us hear what the Jesuit Hillig said in the journal Stimmen der Zeit at the end of 1950 about the new Marian dogma: The new dogma of November 1, 1950, the dogma of the Immaculate Conception of Mary of December 8, 1854, and the dogma of infallibility of July 17, 1870, are directly related. The Church remained silent for 80 years before the Pope, in his position as God's representative on earth, proclaimed a new dogma. The content of the new dogma is not new at all. Since the 6th century, it has unfolded in the Church's faith and lives on in the ancient liturgical tradition of the Byzantine Eastern Church. That no direct reference to the Assumption of Mary is found in Holy Scripture itself does not surprise Catholics, since the Testament itself testifies to its fragmentary nature. The most important aspect of this dogma is its Marian character. Just as faith in and love for the Immaculate Conception of Mary contributed to Catholicism's return to a new

fullness and security, so too does the new definition of Mary direct our gaze to the Blessed One among women. Humanity, in its myths and fairy tales, has sensed the truth that only the Virgin can redeem, and Mary is that Virgin. Mary is the sinless creature, just as people should be. And now he lifts the veil somewhat, revealing the true aims of the dogma, when he says: "All suffering comes from sin, and all sin is, at its root, rebellion."[86] In his further remarks, he presents Mary as an ideal, as a new image of humanity, as God (i.e., the Church) desires, and continues: "In Mary, the Church contrasts the Promethean (Faustian) man with the man as he is before God (i.e., the Church)." In Mary, the Church proclaims as salvation from sinful, Promethean modern man, Mary's childlike obedience, her utterly humble, childlike surrender to the Father's will. Mary is nothing other than the pure handmaid. God bless humility and obedience. Mary is the archetype, the representative, the type of the Church. In Mary, the Church celebrates the overcoming of all false doctrine.

We see that the new dogma is intended to challenge modern humanity. This is confirmed by the assertion that atheistic humanism is primarily responsible for the ideological chaos of our time. Marian pre-redemption is therefore suitable for reminding humanity of its still rationally unresolved position in the cosmos, despite all our knowledge of nature, and of its dignity, greatness, and unique destiny. It is better to be consistent and uncompromising in the truth than to remain in half-measures that would only bring doubt to the believer. Above all, it is essential to overcome the overestimation of reason in matters of faith and to have the courage, in an age of literalism and rationalism, to delve deeply into scandalous yet salvific mysteries that are particularly challenging to materialism. In earlier times, the Church countered errors and heresies with its unyielding "anathema," that is, excommunication. Through the new Marian dogma, the Church opposes modern heresies and contemporary trends in Mary as the epitome of all virtue and holiness. With this new dogma, atheism and unbelief are decisively attacked, indeed, virtually condemned to powerlessness.

[86] He probably means the rebellion of the self-confident personality against the supremacy of the church.

The same thoughts underlie the pastoral letter of the German bishops on the proclamation of the new dogma, in which it is stated, among other things: We are "convinced that the doctrine of the bodily Assumption of Mary into Heaven means much more to the spiritually struggling people of our time, even those who do not share our faith, than it might initially appear, since this doctrine speaks directly to the problems of our time. What ultimately moves minds today is the question of a valid and guiding image of humanity. Closely related to this is the question of the body and of bodily death. Certainly, our Christian faith provides a clear answer to this; nevertheless, it seems important and necessary that this answer take on a visible and tangible form, and this is precisely what happens in the image of Mary. Mary is the human being as God originally intended him to be. ..."

The Marian dogma is described in Catholic literature as the greatest religious event of the century. Particularly noteworthy in this context is the statement made by the papal legate, Cardinal Tedeschini, at the closing ceremony of the Holy Year in the Iria in Fatima. He explained that Pope Pius XII had acknowledged the vision of the Miracle of the Sun—which, incidentally, is also attributed to Ignatius of Loyola, the founder of the Jesuit order, whose 400th death anniversary was on July 31, 1956—on four occasions in total: October 30 and 31, and November 1 and 8, 1950.

Any objections to the proclamation of the new dogma, that Christ somehow recedes into the background through the veneration of Mary, have been addressed several times by authorized Church officials. According to Spiegel of December 16, 1953, Pope Pius XII vigorously rejected the accusations of the "innovators" that Marian devotion deprived Christ of some of his dignity, saying: Everything we do for the honor and glorification of our heavenly Mother undoubtedly contributes to the glory of her Son of God.

The Jesuit Otto Semmelroth, in the book *The Bodily Ascension*, written by several authors, gives the following answer: Christ's form is—let us say it boldly—not enough for us, because redemption is not achieved through Christ the Redeemer alone without the human being to be redeemed. Through the veneration of Mary, the work of Christ is, in a certain sense, also guaranteed and realized. ...

Following the same logic, the Bishop of Luxembourg, in his pastoral letter of autumn 1947, states the following: Is it not significant how the divine Savior himself, his Mother, and the saints submit to the Magisterium of the Church, that is, to the Pope and the bishops, and make the truth and reliability of any apparitions dependent on this infallible authority, so that the faithful may be preserved from all error and remain free from all deception? Christ, Mary, and the saints willingly submit to this authority and its judgment.

On November 1, 1954, the anniversary of the proclamation of the dogma of the Assumption of Mary, Pope Pius XII proclaimed the Queenship of Mary and solemnly instituted the liturgical feast of "Mary, Queen of Heaven and Earth." This feast, "Mary, Queen of Heaven and Earth," is henceforth celebrated on May 1. On this occasion, he stated that it represented the culmination of a long development and pointed beyond itself toward a Marian future. When asked what the legal basis for this Queenship of Mary would be, the Pope himself referred to the analogy with the Kingship of Christ. The Queenship of Mary, he explained, is the basis for the consecration of the world to the Heart of Mary, just as the Kingship of Christ is the basis for the consecration of the world to the Sacred Heart of Jesus. This new Queenship of Mary will only be definitively clarified by a new dogma, Mary as Co-Redemptrix.

4. The true background of the Marian apparitions and the Marian dogma

This brings us quite naturally to the point in our discussion of the Marian dogma, from which we can only progress in understanding reality if we have the courage to look at the facts openly and without sympathy or antipathy. We must grasp the significance and gravity of the facts described so far, completely disregarding our own opinions; only then, as mentioned, will we see through the true background of the Marian apparitions, the Marian movements, and the Marian dogma. However, we must be clear that understanding the connections between these apparitions, as well as the intentions and goals of the dogma, is impossible without spiritual-scientific knowledge. Only with the help of spiritual-scientific knowledge, that is, with its methods of inquiry, is it possible to comprehend the reality of these connections.

Let us first ask ourselves: What do the two consecutive days of the publication of October 31 and November 1, 1950 mean? Is the coincidence of these two days a mere coincidence or a deliberately induced constellation? What do these two days tell us?

Both days, in their first phase, take us back 33 years to the fateful German year of 1917 and another 400 years to the year 1517. Let us first clarify this fact. On October 31, 1517, Luther nailed his 95 Theses to the door of the Castle Church in Wittenberg, thus initiating the most powerful spiritual revolution of all time, aimed at liberating the self-reliant individual from the shackles of the Church and the power of the priesthood. How did Luther become the Luther of 1517? Rudolf Steiner says: In 1510, he was in Rome. At that time, it was considered a meritorious feat... to slide up the entire staircase on one's knees without getting up. Luther participated in this, because he was at that time quite convinced that one could promote one's salvation through such things. But as he slid up the stairs, he had an "Initiation" that told him: Seek righteousness in faith (September 25, 1917, GA 176) — This is the strictest contrast to what he did. This is how Luther became the Luther of the year 1517.

We can say: Luther thereby helped to give birth to the independent conscience, the freedom of thought of the awakened personality. Through the proclamation of the impulse of the priesthood of all believers, he was the first to introduce the idea of a free spiritual life into the consciousness of his time. With the proclamation of human rights during the French Revolution, the idea of human dignity in legal matters, which had already been demanded by the peasants during the Peasants' War but was not understood by Luther himself, finally gained traction. Since then, humanity has essentially been waiting for the realization of the third revolution, that is, the implementation of the idea of brotherhood in economic life.

It was Rudolf Steiner who, through the proclamation of the idea of the threefold social organism in 1917 [cf. e.g. GA 24], initiated this long-overdue third revolution,

which should have been a revolution of hearts and wills. Through the realization of the idea of the threefold social organism, the ideas of liberty, equality, and fraternity, which had achieved their breakthrough in 1517 and 1789/90 (the French Revolution), were to be guided toward their true purpose. People should have embraced the ideas of freedom in spiritual life, equality in legal life, and fraternity in economic life in 1917/18 with the same enthusiasm with which they embraced the Nine Theses of 1517 and the ideals of liberty, equality, and fraternity in 1789/90. That this did not happen is one of the most tragic omissions in German history, comparable in its significance only to the tragedy of Jewish history at the time of the Mystery of Golgotha. Into the vacuum created by the omissions of 1917, the three anti-spiritual forces, repeatedly and clearly characterized by Rudolf Steiner, poured into Central European history in the same year in the form of Americanism or Wilsonianism, Jesuitism, and Bolshevism (e.g., lecture of July 30, 1918, GA 181).

At this point, we must ask ourselves: What is the connection between Americanism, Jesuitism, and Bolshevism on the one hand, and Marian apparitions in Fatima, Marian movements, and Marian dogma on the other? Does such a connection even exist? Yes, it does. Let us first let two key witnesses, two leading Catholic figures, speak on this matter. Both of these key witnesses lift more than they themselves intend to, the veil that lies over the connection between these three movements and the Fatima apparitions, the Marian movements, and Marian dogma.

One key witness is the former Tübingen Minister of Agriculture, Dr. Weiss, who, at a rally of Catholic men in Stuttgart on Trinity Sunday in 1948, said the following about the problems in question: *Salvation from the hopeless and despairing situation of Central Europe is only possible if people join this Marian movement, the crusade of the praying and penitent, which originated in Fatima in 1917. The measure of suffering is not yet full. Before us stands the specter of a new war, of nuclear war. But the greatest danger threatens our religious sphere. Atheism has appeared on a vast front,*

seeking the destruction of Christian-Western culture. A threatening storm is brewing in the eastern sky. Overnight, it could begin its work of destruction. Bolshevism and the revelations of Fatima are directly connected. In the May days of 1917, Lenin and Trotsky[87] were brought from their exile in Switzerland through Germany to Russia in a sealed railway carriage, thus achieving the victory of Russian Bolshevism in October 1917. With this, Christianity in Russia was put in chains, and the threat to Western Christian culture began. At the same time, however, a Marian miracle occurred in southwestern Europe, in Fatima, Portugal, which has been repeatedly confirmed and blessed by the highest authorities of the Church, including the Pope himself. Therefore, there can no longer be any doubt about its authenticity. And he continues: The direct connection between the Marian apparitions in Fatima and the simultaneous events in Russia has been expressly confirmed by the apparitions in Fatima. In the third message, it said: If my wishes are heeded, Russia will convert and there will be peace; if not, then Russia will spread its false doctrine throughout the world, and wars and persecutions of the Church will be provoked. Good people will be tortured and various nations will be destroyed.

Dr. Weiss continues: The Marian miracle in Fatima initiated a shift in worldview in Portugal, the anti-church government was overcome, and Portugal was spared the terrible wars. The mission of the Mother of God was part of God's plan of salvation. Humanity has already been saved from disaster several times through the help of the Mother of God. When humanity's plight had reached its peak and even the pagans said, "Unless God comes from heaven, we are lost," Mary appeared and, through her "Fiat," caused God's Son to come to earth. When the Church of the West was once again in danger, this time from Islam, it achieved victory over Islam through the naval battle of Lapando (1571), the Battle of Vienna (1683), and most recently at Petrovaradin (1716). After the Reformation, it was the Marian Congregations, revived by the Jesuits, that initiated the Counter-Reformation and led it to victory.

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[87] Trotsky came to Russia from the USA (Editor's note).

Once again, Christianity is said to be in distress. This time, the devil has mustered millions who, under atheistic leadership, are to trample the Christian culture of the West into the dust and carry Lucifer's banner to the Atlantic coast. In Fatima, the beacon was raised, calling the prayer choirs of Christians to the Marian movement and the crusade through the recitation of the Rosary on Marian Saturdays.

The second key witness is the head of the Marian Movement in Germany, who, in the December 1950 issue of the journal *Der Bote von Fatima* (The Messenger of Fatima), stated the following on the same question: Anyone who wants to fully grasp what is at stake in the present age must go back with us a few centuries in European history. Then a light will suddenly dawn on them, they will realize that the years 1517, 1717, and 1917, which are always exactly 200 years apart, are of world-historical significance. Listen—he calls out to his readers—when Martin Luther nailed his 95 Theses to the door of the Castle Church in Wittenberg on October 31, 1517, the fateful beginning was made of the fragmentation of Western Christendom into Catholic and Protestantism. In Germany, this led to destruction, and in other countries, it continued. This dangerous development persisted in The slow propaganda of that time lasted exactly 200 years, until it came to a close in 1717. In that year, Freemasonry was founded in England, from where it spread to all countries, including Germany. The followers of this movement have completely broken with Christ; they have a different conception of God than we do. This development of falling away from God lasted another 200 years. He concludes his report on the connection between the Marian apparitions in Fatima in 1917 and the rise of Bolshevism, also in 1917, with the words: "Those who are not blind must see: When Bolshevism formed in Eastern Europe, God (read: the Church) established a counter-front against Bolshevism in the Marian apparition of Fatima. Europe is threatened with ruin if it ignores the call of Fatima to form a popular movement in the sense of the 'Marian Movement in Germany'." This call is: to pray and sacrifice without ceasing.

Similarly, other leading Catholic figures have written and spoken about these connections. However, it is consistently omitted that Scottish Rite Freemasonry,

the Grey Lodge, was founded in 1717 by a Jesuit, the Chevalier Ramsay. This fact is indirectly acknowledged by influential Catholic authors when describing the Marian Congregations, who state that the founders of the Marian Congregations and the later successors of this movement envisioned the antithesis of later Freemasonry. The text states verbatim: "The Marian Congregations are, in this and other respects, nothing more than the older, blessed counterpart of the later Masonic lodges." The highly solemn ceremony in which Pope Pius XII... Dressed in mason's garb, he used golden wedges to seal the three golden keystones and mortar into the middle of the threshold of the Holy Door of St. Peter's Basilica at the conclusion of the Holy Year on December 24, 1950.

These indications open up tremendous perspectives for those who can let the facts speak for themselves, regarding developments over the past centuries up to the present day. For those who can read between the lines, it is thus clearly proven that the events of Fatima, the rise of Bolshevism, the proclamation of Wilson's Fourteen Points on January 18, 1918, and Jesuitism are inextricably linked. This fact is confirmed for us by Rudolf Steiner in 1917/1919. He repeatedly stated during these years: "Whoever seeks the forces that brought about the present catastrophe will find a remarkable collaboration between Americanism—in the sense meant here (namely, in the fear of the spiritual; note by G.B.)—and Jesuitism" (July 30, 1918, GA 181). Karl Heise's book on Entente Freemasonry and the World War, to which Rudolf Steiner wrote the preface, also belongs in this context.

Today we know that both Bolshevism and National Socialism arose from the union of Americanism and Jesuitism.

5. What is the message of Fatima about conversion? Russia?

What does the message of October 13, 1917 in Fatima mean: "In the end, Russia will be converted"? What is the basis for this statement about the conversion of Russia?

Why have the Marian movements made the realization of this message their main goal? ...

The fact that the conversion of Russia, i.e., its return to the bosom of the Catholic Church, is one of the main goals of the Marian movements, or the “Armies of Mary,” is confirmed by none other than Cardinal Tisserant, the highest-ranking cardinal in the Roman Curia after the Pope, when he says: “The ‘Blue Army of Mary’ is the answer to the request of the Blessed Virgin of Fatima.” It represents a kind of spiritual mobilization for a very specific task, namely the conversion of the peoples of the Soviet Union and its satellite states. According to him, the Fatima event is the event of the century, clearly demonstrating what has been necessary since the schism of 1517.

For years, the Marian periodicals widely circulated in Germany, such as *Maria siegt*, *Der Bote von Fatima*, *Oer grosse Ruf*, and other Catholic publications, have repeatedly emphasized the conversion and salvation of Russia from godlessness and its return to the bosom of the Catholic Church as the main goal of the "Great Army of Mary."

The task of the "Blue Army of Mary," it is said, is even more comprehensive. It means not only the salvation of Russia, but of all of Europe, indeed of the entire world. The Marian movements of today are said to resemble the Crusader movements of the Middle Ages. Just as the cry "God wills it" united people in the Holy Land to fight the Turks, so today people are being called together through the Rosary, through a spirit of penance and atonement, to combat godless communism[88] and heresies. The Pope calls Mary the victor in all of God's battles. She is the helper in the fight against godlessness and heresies of every kind. The weapons of the Marian Movement, as demanded by the apparitions of Fatima, are the Rosary and a spirit of penance and atonement, that is, obedience and complete surrender to the aims of Mary (read: the Church). Daily recitation of the Rosary, a spirit of penance and sacrifice, represents the sling with which David (Book of Samuel) confronts Goliath—meaning Russia.

[88] Now, after communism seems to have fallen, the struggle of the "armies of Mary" flares up all the more; this is particularly evident in Russia (note G. Bondarev, 1996).

The manner in which the tasks and goals of the Marian Movement are promoted and its direction determined by the highest ecclesiastical authority in Rome is evident from two encyclicals of Pius XII to the Russian people, dated July 7 and September 15, 1952, in which, as it states, all the peoples of Russia were consecrated in a special way to the Immaculate Heart of Mary. The Pope stated verbatim in the second encyclical on the persecution of the Eastern Church: "They (the persecuted Christians of Russia) venerate in a special way the Most Holy Virgin Mary, the loving and powerful Queen of Heaven and Earth, to whose Immaculate Heart we have all consecrated ourselves. This is without doubt a hopeful sign of the coming, sure victory." To achieve all this, he continues, it is our wish that you, venerable brothers, initiate public prayers and exhort the faithful entrusted to you to unite yourselves in prayers and expiatory sacrifices, so as to appease God Most High, who is so grievously offended. The Pope exhorts the peoples of Russia to pray with him that all the schemes of the enemies of religion, all their errors and their deceitful machinations, may be thwarted, and that especially those among you who profess to be Catholics—though deprived of their shepherds—may fearlessly and bravely resist the attacks of the godless, if necessary, even unto death.

Furthermore, Catholic literature repeatedly emphasizes that the Russian Orthodox Church displays at least as strong a devotion to Mary as Roman Catholicism; indeed, according to recent research, it has significantly influenced the Marian cult of the Catholic Church. Marian devotion thus forms one of the few remaining bridges connecting Rome to Eastern Europe. Through the dogmatization of the Assumption of Mary into Heaven, the Catholic Church sees itself as sisterly united with the troubled Eastern Church, and the Eastern Church, which has long been familiar with the content of this dogma, feels strongly and intimately connected to the Church of Rome in their love for Mary.

The official organ of the "Blue Army," Soul, published by the "Ave Maria Institute," features an article by Gregor MacManus in its September/October 1955 issue entitled "New Queen for Russia," an excerpt of which we present below. The *Soul* refers, in turn, to the *Russian Review*, the journal of the Pontifical Russian Institute published in Rome.

It states: "The religious fervor in Russia has given rise to a special devotion to the Mother of God in Russia" (emphasis added). This new devotion originated with the discovery of an icon—an image—of Our Lady, the Empress, Queen, and Mother of God. On February 13 and 26, 1917, Mary appeared to a housewife named Evdoca Agrinova and informed her that an image of the Mother of God was located in the cellar of the church of the Dean of Kolomensk." In Russia, the Soul continues, a parallel is drawn between the apparition there and the simultaneous apparitions in Fatima. This comparison is even more apt when one considers that in 1946 the Holy Father sent a cardinal legate to Fatima to crown the statue of Our Lady of Fatima, and when one further recalls that the Pope then also proclaimed Mary "Queen of the World". In this encyclical proclaiming the Kingdom of Mary, Pope [Pius XII] also explicitly referred to the oppressed peoples of Russia and its satellites. Gregor MacManus concludes his article in Soul as follows: When historians of future generations look back on our time, we believe they will not describe it as the time of Our Lady of the Rosary. Rather, we believe they will declare it the Age of the Kingdom of Mary.

An equally important clue comes from the book by John M. Haffert, the secretary of the "Blue Army" in the USA: Russia Will Be Converted. On page 222 of the German translation, it states: In May 1946, Natasha Deifelden, a Russian girl living in exile in Paris, participated in the International Marian Congress in Fatima. She brought Russian soil with her and placed it in the shrine. It is now said that Sister Lucia[89] told Natasha that the conversion of Russia would be completed through the Orthodox Church and the Oriental Rite. I received this news at that time in Fatima from a reliable reporter who said that Miss Deifelden had confirmed it to him. Later, one of the greatest underground apostles of Our Lady of Fatima, who visited the Russian Orthodox in Paris, gave me the verbatim account in New York.

[89] The only living witness to the apparition of Fatim

From the pastoral letter of the Bishop of Luxembourg from autumn 1947, according to the Messenger of Fatima of 13 January 1950, we hear what significance is attached to the statue of Our Lady of Fatima, in which it is said, among other things: ... Thus we can confidently assert that our glorious Holy Father gives priority in his prayer to Our Lady of Fatima. To this circumstance we also owe the tour of the statue of Fatima throughout the world and through our beloved Luxembourg—"and incidentally, throughout all of Germany"—for nothing has been undertaken or is being undertaken in this sense without the express approval of the head of the Church. This open fact should reassure us all, if not simply inspire us, in the awareness that we are acting here in the spirit of the Holy Father. ...

In the magazine Maria triumphs, No. 11 of November 1990, it is stated that the consecration of Russia to the Immaculate Heart of Mary by the Pope is decisive for the final victory of truth (read: the Church).

In the same magazine, a very revealing indication of future developments is contained. It states: An expert on the situation in Rome wrote to us: "Great historical events are connected with the veneration of the Immaculate Heart of Mary, which are already underway, namely the circumvention of a third World War II, the conversion of Russia and the absence of world revolution, the liberation of the peoples of the "Church of Silence," and finally, universally desired peace!

With this goal of converting the Russian people and returning them to the bosom of the Catholic Church in mind, the House of the "Blue Army of Mary" was built in Fatima. Its dedication will take place on October 13, 1956, the 39th anniversary of the apparitions at Fatima, by the aforementioned Cardinal Tisserant. This building will contain 88 single rooms, several dormitories and conference halls, as well as two chapels, one for the Latin Rite and one for the Byzantine Rite, so that services of both rites can be held continuously. This will give visible expression to the goal of the "Blue Army of Mary" to promote inner unity between East and West. This intention was also symbolized in the building's external structure, which combines Roman and Byzantine architectural forms.

As if confirming the developments already underway, we must consider the news, disseminated in some Catholic newspapers, that Pope Pius XII, at the age of 80, has begun to learn Russian, revealingly even comparing him to Simeon (Luke 2:25-26). The relevant Catholic journal states verbatim: "Thus, our Holy Father seems to have received from God the assurance that he will only pronounce his 'Nunc dimittis...', his

'Now You let Your servant depart in peace...', when the Russian people as a whole have returned to the Church and the Christ-haters, struck by the ray of grace, find their way back to the truth (read: to the Church)."

The fact that Fatima set herself even more global goals than the conversion of Russia is confirmed by Auxiliary Bishop Fulton Sheen of New York, the well-known American radio preacher, who said in a speech in Fatima: "Our Lady of Fatima has prophesied that Russia will be converted." The apparitions of Fatima also hold great significance for the Muslim world. Why did the Blessed Mother of God choose Fatima as the site of her apparitions? Isn't it extraordinary that this place bears the name of Muhammad's sister? The message of Our Lady of Fatima contains the promise of the future conversion of the Muslim world, the prerequisite for true peace in the world. ...

The idea of closer cooperation between the Church and Islam to combat communism and foster spiritual rapprochement between the two religions has been gaining increasing momentum for years, both within the Church and within Islam. Meetings on this topic are held regularly at the Vatican.

6. What is the origin of the idea of coexistence between West and East?

...For some time now, the idea has been increasingly circulating that the Catholic Church is currently re-evaluating its stance on Communism, that it is undergoing a shift towards coexistence. It is suggested that the Society of Jesus,

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[90] Fatima is actually Muhammad's 4th daughter, born around 606 AD, wife of the succeeding caliph Ali, mother of Hasan-Husein, died in Medina in 632. All prophets after Muhammad refer to it.

as the Pope's vanguard, is already taking steps to test the limits of its willingness to compromise with Communism. Federico Alessandrini, editor-in-chief of the Vatican newspaper L'Osservatore Romano, recently addressed the question of a possible concordat between Rome and the communist state in an article and concluded that it is not, in principle, impossible. This also sheds light on a remark in the Catholic magazine Der Bote von Fatima (The Messenger of Fatima) of February 13, 1950, which describes Our Lady of Fatima as the greatest politician of our time.

Indeed, the Jesuits were the first to embrace and strongly promote the idea of coexistence, that is, a spiritual rapprochement between West and East. Certainly, the Pope gave the initial impetus. As is well known, Pius XII's Christmas message of 1954 is entirely devoted to the question of coexistence. In it, he rejects coexistence based on fear and deception and demands coexistence based on truth, which alone can form a basis for the unity of humankind.

Let us consider a few examples. The Austrian Jesuit priest Gustav Wetter, professor at the Russicum, the papal institute in Rome, and considered the foremost expert on the Soviet Union, arrives at the revealing conclusion regarding the connection between Soviet philosophy and Catholic thought that there are not only external parallels between Catholicism and the "red church" (emphasis G.B.), Communism—that is, between Soviet philosophy and Catholic thought—but, as he says, even a formal similarity. His sensational thesis is that God is, in a sense, also present in dialectical materialism, but that Soviet philosophers have not yet noticed this fact. The contradictions and tensions within Soviet philosophy will ultimately force a resolution and thus lead to the shattering of dialectical materialism altogether. He then utters the significant sentence, long known to those in the know, that Bolshevism is Catholicism, or vice versa, like a glove.

The Luxemburger Wort wrote the following on September 25, 1951, according to a report in the Deutsche Tagespost of October 1, 1951, regarding the same question: We must not forget that this tremendous dynamic of world communism is nothing other than the secularized, i.e., the worldly idea of the Kingdom of God on Earth, only this idea is distorted into the anti-divine and materialistic.

Let us hear what the German Jesuit Clemens Brockmöller, in his equally sensational book *Christianity at the Dawn of the Atomic Age*, which has gone through six editions in two years and caused an enormous stir in both the Catholic and non-Catholic worlds, says about the relationship between Catholicism and Bolshevism. He emphasizes: Had Saint Paul found as many points of connection in the thought of the paganism of his time as we Catholics find in the worldview of Bolshevism, he would not have hesitated to exploit them for the Christian message. ...

… The aforementioned Bishop Fulton Sheen from New York said a few years ago: Didn't Saul persecute the young Church more severely than Tito or Stalin persecute religion today? ...

To this day, rumors persist in the press that negotiations are taking place between Moscow and Rome and the satellite states regarding the conclusion of a concordat. It is merely a matter of time before this becomes a reality. At least today, it is not opportune to speak openly of the rapprochement or the intrinsic connection between the Church and Communism, the legitimate offspring of the marriage between Americanism and Jesuitism. Openly professing coexistence between Rome, Washington, and Moscow would prematurely reveal the connection between Americanism, Jesuitism, and Bolshevism. This must not yet happen, considering the impact on world public opinion. World public opinion must first be prepared to accept this connection as self-evident. The concepts of coexistence or understanding between West, East, and South serve today more to disguise and conceal the rapprochement between Americanism, Jesuitism, and Bolshevism, which has actually been underway since 1917—a year that, quite naturally, brings us back to the tragic, fateful year for the Germans, 1917.

Thus, we see that the dogmatic principles of the Church, the scientific way of thinking of the West, and Bolshevism can all be traced back to the Roman-legal, dialectical, abstract principle of the negation of the spiritual.

All three currents originate from the way of thinking that, in 869, led the Eighth Ecumenical Council in Constantinople to abolish the spirit, from which Jesuitism, Americanism, and Bolshevism emerged, and, as a homunculus from the test tube of these three anti-spiritual powers, National Socialism. All three currents share the negation of the spiritual, the rejection of Goetheanism and the Faustian impulse of the Germans, and the ignorance of the Christ impulse. Between these three anti-spiritual powers from the West, South, and East, the ego-impulse of the Germans and the spiritual impulse of Anthroposophy are caught.[91] Within the spiritual impulse of Anthroposophy and within these three currents, light and darkness, spiritualism and materialism stand in opposition.

With this, we have reached a certain conclusion in characterizing the world-historical significance of the proclamation of the dogma of the bodily Assumption of Mary on November 1, 1950. We must now turn to answering the question: In the face of these powerful anti-spiritual forces in the world, is there any possibility and any hope for the victory of the forces of good? Are not all efforts and endeavors to prevent the realization of the goals and intentions of these forces doomed to failure from the outset? Can we still create a counterweight, an impulse of balance, against these powerful spiritual currents in the world, and if so, what kind of counterweight might it be?

8. Spiritual Scientific Position on the Dogma of the Physical Ascension of Mary

... Let us first allow science—specifically the psychiatrists and the public prosecutor—to address the phenomenon of the Marian apparitions at Heroldsbach. The professional psychiatrist from the University of Erlangen, who examined the children claiming to have experienced these apparitions, stated that the visions were likely rooted in autosuggestion—specifically, in an eidetic predisposition on the part of the children—given that they had watched the film *The Song of Bernadette* shortly beforehand. The key witness and instigator of the children, 13-year-old Maria Heilmann, was—to everyone's astonishment—immediately hypnotized by a psychiatrist in the presence of a commission, simply through the power of suggestion conveyed in a single word.

[91] Now the role of the persecution of anthroposophy is transferred from the Bolsheviks to the Orthodox Church (note G.B. — 1996).

He merely instructed her to stare intently at him, then issued the command to fall; to the amazement of all present, the girl instantly collapsed.

According to a newspaper report in the *Badische Zeitung* dated June 16, 1952, the Public Prosecutor's Office in Bamberg—which investigated the "seer children of Heroldsbach" and published a report on the matter—stated that the alleged sightings of apparitions had taken place under the influence of adults. During the investigation into the events at Heroldsbach and during their subsequent interrogations, the "seer children" reportedly became entangled in significant contradictions. Their statements regarding the visions did not corroborate one another. The children consistently maintained that they had only been informed by adults—after the fact—that their perceptions were, in fact, apparitions of the Mother of God.

In his New Year's Eve sermon of 1950–51, the Archbishop of Bamberg, Josef Otto Kolb, addressed the "Heroldsbach problem"—doing so only after the inauthenticity of the apparitions had been conclusively proven, yet months after their authenticity had been championed in virtually every Catholic newspaper. He stated verbatim: "Since October 9, 1949, the Heroldsbach problem has weighed heavily upon the Bishop and his diocese—indeed, upon a large portion of the German episcopate." Simply put, we cannot bring ourselves to believe in the fanatical, theatrical—and at times outrageous and implausible—events as they have been reported and as we know them from countless records of the Archdiocesan Commission and the local parish priest. This remains true despite all our study of these so-called apparitions, despite our utmost conscientiousness and sense of responsibility, and despite our deep love for the Mother of God—even though we would have welcomed it had she chosen to designate a place within this archdiocese as a site of her special favor. The Holy Office has ratified Bamberg's decision: the supernatural nature of these events has not been established.

Yet, despite this unequivocal demonstration of the falsity of the Heroldsbach apparitions, very strong—and indeed growing—efforts are currently underway within Catholic circles to revive both the apparitions themselves and the pilgrimage site of Heroldsbach. For it is alleged that during the final apparition on October 31, 1949, the Mother of God declared that she would appear once again if the people were to pray with steadfast devotion.

Along the same lines lie the so-called miraculous apparitions of Lourdes, where the Virgin Mary allegedly appeared eighteen times to the girl Bernadette. The French physician Thérèse Valot from Paris—who, incidentally, has since lost her life in a bizarre car accident—wrote a doctoral thesis some time ago regarding the miraculous phenomena of Lourdes; according to the magazine *Der Spiegel* (issue dated May 2, 1956), this work was recognized by the University of Paris as a legitimate scientific study. In it, she conclusively demonstrated that the narrative regarding the "Miracles of Lourdes" disseminated by ecclesiastical authorities in no way aligns with the actual facts; rather, she showed that the local clergyman played a central and pivotal role in the history of the Lourdes miracles. She provided irrefutable proof that the miraculous healings at Lourdes—for instance, the healing of the blind man (as well as other cures)—were not miracles at all, given that the so-called blind man was not, in fact, blind. ...

The very same untruthfulness also underlies the so-called Marian apparitions of Fátima. For just as the so-called "Miracle of the Sun" at Heroldsbach—which, according to reports, was supposed to be identical to the event at Fátima—failed to correspond with reality, so too does the "Miracle of the Sun" at Fátima prove to be not a miracle, but rather a purely technical phenomenon. Quite apart from the highly transparent staging of the "spectacle" of the Fátima apparitions—and the primitive nature of the demands upon humanity associated with them—the circumstances surrounding the deaths of the two so-called "seer children" of Fátima should, in themselves, have long since given people pause. It is no coincidence that the Church waited until 1942—a full 25 years—before officially sanctioning the Fátima apparitions; by that time, it could be safely assumed that no further objections to these apparitions were to be expected from outside ecclesiastical circles. This fact is confirmed—more or less explicitly—in the preface to the report submitted by the parish priest of Fátima, dated February 6, 1933. In it... It states: We have deliberately allowed the report to lie in our files for seventeen years, so that almost all the persons and facts appearing in the report now belong to history. Furthermore, on October 31, 1942, in his radio message to the Portuguese people, Pope Pius XII recommended devotion to Our Lady of Fatima and recited a prayer of consecration to the Immaculate Heart of Mary, without formally mentioning the apparition.

We must seek the key to the outrageous nature of the application of mass-suggestion techniques—employed for the purpose of directing large crowds of people—in the still-valid principles of the Jesuits. These principles assert that what matters are the ends, not the means—that the end justifies the means; furthermore, they posit that people *wish* to be deceived, and therefore one *must* deceive them. That these are, in fact, objective and time-tested Jesuit principles is admitted by the Jesuits themselves, with varying degrees of explicitness.

Let us listen to the candor with which a Jesuit, in a series of articles published in the Catholic journal *Der Rosenkranz* (mid-1950 to July 1951), discusses the connection between the Marian apparitions at Fatima and the various Marian movements. At the conclusion of his detailed account of the Fatima apparitions—including their accompanying message—this Jesuit offers the following highly revealing statement: "The authenticity of the apparitions at Fatima is of no consequence whatsoever; for devotion to the Immaculate Heart of Mary, as well as all other expressions of piety practiced and recommended at Fatima, remain meaningful quite independently of the apparitions themselves." He continues: "Fundamentally, the message of Fatima contains nothing other than the application of long-established truths of the Faith. Its intrinsic value rests not upon those apparitions, but upon its inherent reasonableness (read: *expediency*)"—(Emphasis added by G.B.). What follows can be understood only through the lens of distinctly Jesuitical logic; he states: "Indeed, the aforementioned truths and injunctions of the apparition embody concepts and general revelations so self-evident that—conversely—they serve to substantiate the *possible* authenticity of the apparition itself; yet, there exist still other grounds for the credibility of these apparitions." And he adds that, for anyone who acknowledges them, those truths contain a new foundation and confirmation, and concludes with the statement: To fulfill the demands of the Message of Fatima is, therefore, in any case reasonable. To these observations we need add nothing further; they speak their own essence.

The conclusions to be drawn from this frank admission by the Jesuit—namely, that the authenticity of the Fatima apparitions is of no consequence whatsoever, but rather—as we might put it—that the end justifies the means—are so monstrous—particularly with regard to the messages conveyed to the so-called seer-children concerning their deaths, furthermore

with regard to the messages concerning the conversion of Russia, and finally with regard to the aims and intentions of the Marian movements—that this single indication from the Jesuit priest would suffice, in and of itself, to grant us a glimpse into the workshop of these powers. ...

9. **The occult effect** of the Marian apparitions on the souls of men

We must now ask ourselves: What effect does the daily, nightly—indeed, week-long and month-long—pleading for apparitions of the Mother of God by hundreds and thousands of people—this constant focusing on a specific object of Marian apparition to the exclusion of all other thoughts—exert upon the human consciousness or subconscious? What does this repeated pleading for a Marian apparition—this persistent recitation of the Rosary and this mindset of sacrificial atonement—bring about within the human soul? What state of the soul is induced in a person by such monotonous recitation of prayers?

We may say: The sustained recitation of prayer formulas during the Rosary, as well as a spirit of expiatory sacrifice or self-accusation—and furthermore, the soul's concentration upon a specific aspect of the Marian apparition—brings about three effects within the human soul: We may state: The persistent recitation of prayer formulas during the Rosary, as well as an attitude of expiatory sacrifice or self-accusation—and furthermore, the soul's concentration upon a single point of a Marian apparition—brings about three effects within the human soul:

1. The attenuation of ego-consciousness, or conversely, the awakening of subconscious forces.

2. The rendering of the human soul receptive to the influx of occult forces of a different nature into the human subconscious.

3. The conditioning of human beings to serve as instruments for specific ends—ends for which they are incapable of rendering an account to themselves.

The totality of the phenomena described bears the character of mass suggestion on a truly colossal scale. It entails the induction of a specific state of soul in human beings—one that is diametrically opposed to the genuine meditative mood. In this way, people are plunged into spiritual confusion and into the most profound delusion regarding both themselves and the spiritual world; a state of soul that constitutes an absolutely ideal breeding ground for those who seek to fish in troubled waters and exploit this confusion for their own specific ends. As early as 1917, Rudolf Steiner foresaw the advent of this development:

the rise of mass suggestion, the increasing susceptibility of human souls to external influence, and the manipulation of individuals with mediumistic tendencies in accordance with the occult principles of ceremonial magic. He further predicted that, in the not-too-distant future, vast masses of people would be steered according to occult laws, and that endeavors in this direction would soon begin to manifest. He also spoke of the influence of spiritual beings of darkness, who would unleash a wave of confusion within human souls—a wave that would engulf people like a whirlpool and manifest outwardly as a grandiose superficiality. Moreover, he warned that there would be individuals who would exploit this confusion to instill all manner of convoluted notions into human souls, thereby further intensifying the prevailing bewilderment.

10. What is the Catholic Church actually concerned with today?

At this juncture, we must pause and ask ourselves: What, precisely, does the immense activity of the Catholic Church following the Second World War signify? Why is the concept of Mary being thrust—with such power and force—into the contemporary consciousness of our time?

Based on what we have learned from accounts of Marian apparitions, Marian movements, and the proclamation of the Marian dogma, it is evident that the Church is concerned with matters of ultimate, decisive, and profound significance. Judging by the scope of the preparations and the spiritual activity we have observed within the Catholic Church in recent years, we stand before a truly critical moment—a turning point in human history. Within the span of its two-thousand-year history, the Catholic Church now stands on the threshold of its greatest triumph. It is poised to deliver a final, decisive blow against its enemies and adversaries; all signs point to this fact. It has mobilized vast legions across the globe for this ultimate, decisive struggle. The Church fights beneath the banner of Mary; it seeks to achieve victory in her name. May humanity awaken to this reality!

Let us hear what *Der Bote von Fatima* (The Messenger of Fatima) of November 13, 1950, has to say on this matter: In our epoch—which is the time of the decisive struggle between the Catholic Church and the "gates of hell"—Mary stands at the forefront of this fearsome spiritual battle, for She is the "Crusher of the Serpent" (Gen. 3:15 Vulgate), the "great sign in the heavens" (Rev. 12:1), and the God-appointed Leader of the People of God

in the magnificent struggle against the powers of darkness. Therefore, in our epoch, Mary shines forth as the Catholic Church's precious gem of truth: on December 8, 1854, as the "Immaculate Conception," and on November 1, 1950, as the Queen of the Universe, assumed into Heaven even in her body.

Let us continue to listen to what Pope Pius XII proclaimed on February 10, 1952, as the Catholic Church's program for world renewal. Here is the text of the papal appeal: The world of today is hurtling toward the abyss. It must be renewed from its very foundations. It must be transformed into a world after the heart of Mary! For this purpose, the propitious hour has struck today. Millions of people await a change of course and look up to the Church of Christ! And thus, a renewal within the Church must initiate the renewal of the world. All are called upon: priests and laity, secular and religious clergy, individuals and communities alike. All are to be renewed and imbued with true love and brotherhood. All are to overcome excessive individualism. A climate of general mobilization must be created! Individual Christians and communities are to preserve and develop their distinct character and initiative, yet in doing so, they must subordinate their particular interests to the common good, so that the entire potential of Catholic strength may be consolidated into an effective unity under hierarchical leadership.

However—so state leading Catholics interpreting this program—if this magnificent program of renewal is to be realized, it is impossible without the massive engagement of the active Catholic world. Without the awakening of the apostolic laity, the future is more than uncertain. Therefore, there must be a rallying of all Catholics—men and women—within Catholic Action, the Marian movements, and the Roman Congregations. For—as is added—this time the Pope is going—we sense it—all in.

Let us further consider what Ferdinand Kastner, S.A.C., has to say on the subject of "The Hour of Mary" in the monthly letters of the journal *Der Rosenkranz* (Issues 1 & 2, 1951)—written in the wake of the proclamation of the Marian dogma: "The monthly letters of this new year are intended to proclaim to you a message of glad tidings. Listen closely! Lift up your heads and rejoice! The Age of Jesus is coming (read: the Age of Jesuitism), for it is the Hour of Mary! The great sign of our faith, our hope, and our victory shines brightly in the skies of our day: Mary, the Woman Clothed with the Sun!

*Come forth and join the holy crusade of total consecration to Our Lady, so that the Age of Jesus may come! Surely you have heard of Father Lombardi—that divinely blessed preacher who, across lands and continents, proclaims the 'Crusade of Love.' Last year, he spoke to hundreds of thousands here in our own homeland, and everywhere he placed this very sentence—in a most compelling manner—at the very heart of his message. We are living, he tells us, at a turning point in history—at the very hour of a tragic and universal collapse. A misguided speculation—a false path pursued for five centuries—is now unfolding before our very eyes, drawing to a horrific conclusion. I refer to that deluded notion that our ancestors concerned themselves too much with God and Heaven, yet too little with man and the Earth; the notion that one must turn one's attention to the Earth, making man the center, the ultimate goal, and the measure of all things; the notion that God's 'preponderance' somehow threatens human existence; and that, consequently—in order to truly *be* human—one must actively create godlessness. Yet today, this very premise is revealing itself—ever more clearly and undeniably—to be the great deception." Time and again, at intervals, he repeats the formula: The Age of Jesus is coming, for it is the Hour of Mary. Mary—the dawn of our salvation—shines over this distinctly Marian era, which has reached its provisional culmination in the recently proclaimed Dogma of the Assumption of Mary into Heaven.*

We hear this very same sentiment confirmed by the words of Pope Pius XII himself. As early as 1947, speaking to students—according to *Hochwacht* (Winterthur, April 9, 1947)—he stated: "Were one not aware that the Church is destined to struggle for as long as it continues to carry out its mission, one would say that the decisive battle is now imminent. In this struggle, many will fall as casualties; yet the stronger ones will advance triumphantly" (Emphasis added by G.B.).

Underlying all these voices from the Catholic camp—which leave nothing to be desired in terms of clarity—is the same motto, formulated thus in the journal *Maria-Königin-Hilfe* (No. 4, April 1955): "The time for discussion is over; now is the time for action." The examples listed below offer a mere glimpse of the nature of this action—both what it is now and what it will be once the time is fulfilled.

Let us listen to some excerpts from an address given by Prelate Mertens on the occasion of the Catholic Social Seminar in Gladbeck on October 7, 1951: People have become wicked. The distress is great. The flood of sin is rising ever higher. Why? Because people have eaten from the Tree of Knowledge.[92] 1517—the Reformation; 1789—the French Revolution. Europe must be Christian; it must and shall be Catholic. Apart from Catholic Christians, the world consists solely of Jews and pagans. The Program of St. Michael must be implemented. The earth is filled with Satan. We fight with fanatic zeal against a system of law without God, against a concept of the common good without God. The Ten Commandments must once again become the standard for our legal codes. We must institute a service to the Lord. We are a party of Christ the King. To us, politics is a sacred service. Christ is truly King in every sphere of public life. We work and engage in politics for Christ the King. The party of the sons and daughters of Rome—the Church—will be the salvation from the flood of sin. There are only two great forces in the world: Rome and Moscow—the Church and the Revolution. Whoever does not stand with Rome, but stands against Rome, serves the Revolution. The alternative must emanate from Rome. We demand of our representatives that they heed the voice of the Vatican. Today, we engage in politics upon the knees of Catholics.

... The following quotations are taken from a magazine column titled "From the Forge" (*Aus der Schmiede*) (Kassel, January 18, 1955, page 44): The Catholic Archbishop of Chicago, Cardinal Stritch, writes: The Catholic Church alone is the true Church of Jesus Christ. There is only one path to the unity for which people strive so earnestly: the return to this one Body of Christ, participation in the life of this Church, and complete submission to her teaching and her authority.

Concise and to the point, the *Osservatore Romano* likewise asserts: There is no way out of the dilemma—either Jesus Christ did not desire the unity of His Church, or He intended that all who believe in Him should be members of the Roman Catholic Church.

In Spain, the Jesuit Father Cavalli wrote: ... *to be the one true Church, the Roman Catholic Church must claim the right to freedom for itself alone, for this right is reserved only for the truth, never for error.*

[92] That is, the human mind has become too complicated (note G.B. 1996).

Therefore, in a state with a Catholic majority, the Church will assert that error be granted no legal existence. ... However, to the extent that circumstances—such as a hostile attitude on the part of the state or the presence of numerically significant groups of other faiths—preclude the application of this principle, the Catholic Church will demand the most far-reaching concessions for itself, while simultaneously limiting itself to tolerating the rights of other denominations as the lesser evil. In yet other countries, Catholics will be compelled to demand full religious freedom for all and to accommodate themselves to a shared existence with others, even though only their own faith possesses a legitimate right to exist.[93]

*. From all these expositions, we see that the Catholic Church is intent upon the restoration of the universal dominion it held during the era of the "Holy Roman Empire of the German Nation" under Charlemagne. Its objective is the unification of all mankind beneath the dome of St. Peter's Basilica in Rome. According to the book *Klerikalismus in der deutschen Politik* (Clericalism in German Politics) by Thomas Ellwein, the Pope stated on the day following the proclamation of the Feast of "Mary, Queen": The authority of the Church is by no means confined to the sphere of purely religious matters; rather, the entire scope of natural law also falls within its jurisdiction.*

*... Today, that which Archbishop Laigo wrote in his book *Fede* (Milan, 1911) stands on the verge of realization: The Church will never, until the end of the world, renounce its temporal power. It will employ every means—at times public, at times secret; at times more, at times less forceful—to regain possession of this power, and indeed, at any cost.*

However, the goal of the Catholic Church is not merely to restore the unity of all Christians under the dome of St. Peter's Basilica in Rome; its ultimate objective extends far beyond this. People are to be transported back—in their lived experience and consciousness—to the era of the Old Testament experience of the Ten Commandments. The modern age—that is, the evolution toward independent thought and judgment—is viewed as a misguided path, a deviation through which humanity has descended into its current state of chaos; consequently, it is argued, one must return to the order of yesteryear.

[93] Cf. also: *Der Spiegel,* 4.11.1953, *Das Vorprivileg der Kirche.*

chaos of today, which is why it is necessary to return to the order of the past.

The development of the consciousness soul, freedom of thought and conscience, independent judgment in spiritual and religious matters, the human inclination—especially among Germans—toward the spirit, an understanding of the Christ Impulse, the birth of the Spirit-Self within the human soul, and the beholding of Christ in His etheric form—all these are to be prevented by every means possible. The Church's opposition to the Christ Impulse—and to the awakening of new soul faculties arising from the consciousness soul—is rapidly approaching a climax. People are not to be allowed to realize that there is a path leading out of the void, out of isolation, and out of the soul's experience of death, toward the spiritual realm—nor that the very birth of the Christ Impulse within the soul presupposes the human experience of death and the void. The Church seeks to deprive human beings of the fruits of their evolution toward freedom; instead, by presenting the image of Mary, it foists upon them a pseudo-spirituality—a lower, egoistic form of the spiritual. It prevents human beings from awakening to their true selves and to spiritual maturity; instead, it thrusts them down into a state of immaturity, into the sub-sensory realm, and back into their animal nature.

Ultimately, the Marian apparitions at Fatima, the various Marian movements, and the Marian dogma of November 1, 1950, all serve the realization of this very objective. Events of extraordinary gravity—events that will impact even the adherents of spiritual science—are looming on the horizon; yet, at this moment, they cannot yet be spoken of.[94]

11. The knowledge of truth as a response to dogma

Whether it wills it or not, humanity must grapple with the proclamation of the dogma of the bodily Assumption of Mary—and with the phenomena associated with it—if it does not wish to completely renounce its own capacity for thought and understanding. In the present age, this dogma serves as a touchstone that divides minds. Ultimately, this is intentional and constitutes its deeper significance. The dogma will split humanity into two camps: those who do not acknowledge the dogma and reject it as an untruth, and those who believe in the divinity of the dogma. The dogma represents a challenge to the spirit of 1517

[94] In the 1990s, they entered that door (note: G.B. — 1996).

—a challenge to the spirit of truth and the spirit of progress. The convergence of the two world-historical dates of October 30 and November 1, 1950, ought to have made people sit up and take notice, shaking them out of their slumber. These two days will stand as a significant milestone—a turning point in the spiritual evolution of humanity. With these two days, a new epoch—the epoch of the dominion of evil and confusion—begins to take on visible form. The struggle between spiritualism and materialism has thereby reached its climax. From the abyss of these two days rises an apocalyptic beast that settles upon the souls of men like a nightmare—spreading fear, unrest, despair, and confusion throughout humanity. The last inhibitions have fallen away. Evil—the horrific, the brutal, and the deceitful—now advances upon us in all its ice-cold sobriety.

Through the proclamation of the dogma, humanity is called upon either to dedicate itself to the spirit of the past—the spirit of the ancient Orient, of the reawakened third cultural epoch, of the resurrected theocracy—or to turn toward the impulse of individual freedom, of equality before the law, and of brotherhood in economic life, and toward an understanding of the Christ impulse in the twentieth century. No other alternative remains. In this decision lies the deeper meaning and significance of the proclamation, in the middle of this century, of the dogma of the Bodily Assumption of Mary. Herein, too, lies the significance of the coincidence of the "Holy Year 1950" with the "Rudolf Steiner Year," and of the encounter—at the midpoint of the century—between the anti-spirit and the Christ impulse.

Never before in history have human beings been placed so squarely within the freedom of their own decision—to turn either to the left or to the right, to ascend or to sink into chaos—as they are in the present age. Humanity stands at a moment in world history of truly apocalyptic magnitude.

In past centuries, humanity could still afford to allow—for instance—the concept of the Trinity to be abolished by conciliar decree; it could also still reconcile itself with the dogma of the Immaculate Conception of Mary. That it resigned itself to the dogma of papal infallibility was already a calamity; that it now further resigns itself to the proclamation of the new Marian dogma—despite the fact that the *Catholic Encyclopedia* (Volume VII, page 675)

admits that no direct, categorical, or compelling proof for this dogma can be adduced from Holy Scripture; that it allows the Church's Magisterium to dictate what is true or false, and leaves the determination of truth or error to the Pope—all of this signifies, in truth, the self-disempowerment of the human spirit, the self-nullification and annulment of five hundred years of humanity's spiritual and intellectual development, as well as the renunciation of the exercise of the highest and noblest human faculties: thought, reason, and common sense—in short: the utter bankruptcy of the human spirit and the capitulation of human individuality before earthly power, before priestly power, and before the impulse of the anti-spirit.

Through this capitulation of the human spirit—before a mere definition, before an abstraction, before the spirit of arbitrariness, before the spirit of inertia—humanity descends to the level of a servile consciousness, to the level of a herd mentality. Thus, the words Dostoevsky prophetically spoke in 1879 in his novel *The Demons* regarding the future of humanity—and the tragic essence of "Shigalevism"—become reality; therein, he emphasized that, under the dominion of Shigalevism, one-tenth of humanity would eventually rule over the remaining nine-tenths, who would live like a herd. Furthermore, that vision will come to pass which the English writer Orwell—who died some years ago—foresaw in his novel *1984* as the future scenario of "Big Brother's rule" looming over humanity. The forms of this self-disempowerment of humanity are already taking shape more distinctly than many people even suspect.

12. The spiritual scientific point of view on the Marian problem

We are left with only these questions to answer: How do we attain an understanding of the Marian—or Madonna—problem? What do we understand by the Eternal Feminine, or the virginal principle?

We may state: The primary sources of confusion in the assessment of the Marian dogma must be seen in the inability to distinguish between Jesus and the Christ-being—specifically, in the failure to comprehend the descent of the Christ-Sun-Spirit into the body of Jesus of Nazareth at the Baptism in the Jordan.

The problem of Mary—or the Madonna—is utterly incomprehensible without the insights provided by Rudolf Steiner in his *Fifth Gospel* (GA 14g) regarding the birth of two Jesus boys, the conversations Jesus held with his mother prior to the Baptism in the Jordan, and the conversations Christ held with John—in the presence of his mother—from the Cross.

Let us clarify the Marian or Madonna problem. Rudolf Steiner once said that one of the most beautiful scenes in Goethe's "Faust II" is Faust's journey to the Mothers. What does this journey to the Mothers represent? Mephisto brings Faust the key to the realm of the Mothers, but he himself cannot enter that realm where the Mothers are enthroned. For Mephisto, the realm of the Mothers is the realm of nothingness. Faust, the human being striving for knowledge, however, seeks to find the All in this nothingness. Goethe knew, as Rudolf Steiner says, that the realms of the Mothers are the spiritual world, which humankind can only enter by developing the powers slumbering within. In Goethe's statement in "Faust II," "The Eternal Feminine draws us upward," he points to one of humanity's greatest problems, the Madonna problem. Goethe knew that the Eternal Feminine is the human soul, which does not originate from this world, which was born from the womb of the Godhead, from the divine primordial substance, the Father God, and enveloped in the lower realm of the sensory world, and which can now, through purification, cleansing, and the striving for higher knowledge, give birth to a new spirituality from within itself. Rudolf Steiner says: The fertilization process is still portrayed as something closely related to the process of cognition. The awareness that the process of cognition is a kind of fertilization process was still alive in earlier times. You can still read in the Bible: “Adam knew his wife, and… she bore him” (Genesis 4:1; April 29, 1909, GA 57). – This was a higher process of cognition.

This image of the human soul, the Eternal Feminine, which, as Rudolf Steiner says, is born out of the divine-spiritual world, out of the Father Spirit, giving birth to the Son of Wisdom, who is like the Father Spirit and represents its repetition, was presented to the world by Raphael in magnificent form and perfection in his Sistine Madonna. Rudolf Steiner elaborates on this: “Thus, in the Sistine Madonna, we have before us an image of the human soul, born out of the spiritual universe; sprung from this soul is the highest thing that man can bring forth, his spiritual birth, that which is within him, a regeneration of the creative activity of the world” (ibid.).

We can therefore say: In the image of the Madonna, the pure, chaste Virgin Sophia, we are dealing with the purified, refined astral body of man, which brings forth from within itself the higher human being, the spiritual self, the higher ego, the Christ impulse. The birth of the spiritual self thus presupposes a transformation, a purification, a cleansing of the human soul, that is, the path of training and a striving for higher knowledge. ...

... The Madonna is the human soul that longs for the divine Father-spirit, for the world-ego that works from the cosmos and comes to birth in the human soul as the spiritual self, as the principle of sonship, as the Christ impulse. This eternally striving, striving human soul, which, through the reception of the truth impulse of Anthroposophy, brings about the awakening of the cognitive powers slumbering within the soul, the purification and cleansing of the soul from prejudices, from forces of antipathy and sympathy, so that the higher self, the Christ impulse, can be born within the human soul. This was envisioned by the best of all the peoples of the earth in the image of the Madonna, the Holy Virgin, in the image of the Eternal Feminine. In the image of the Eternal Feminine, the Virgin, or the Madonna, we are dealing with the Faustian impulse within the human soul, against which the Marian dogma and the forces behind it ultimately turn.

In summary, we can say: The dogma of the bodily Assumption of Mary truly represents a counter-impulse against the truth impulse of Anthroposophy, against the human inclination towards the spirit, towards knowledge and truth. In the dogma, we encounter an Anti-Faustian, an Anti-Christian principle of the first order, through which the fulfillment of the consciousness soul, the understanding of the Christ impulse, and the vision of Christ in his etheric form are to be paralyzed.

Of paramount importance is the dogma concerning Central Europe's relationship to the East. Central Europe, whose task it is to enter into a spiritual marriage with the East by awakening in the East an understanding of Goetheanism and the spiritual impulse of Anthroposophy, will be unable to fulfill this mission through the endeavors associated with this dogma. As Rudolf Steiner once said, the East will not, of its own accord, possess the powers to productively generate its own spiritual life, but will only be able to absorb what has been created in the present epoch. In the Russian soul lies something receptive,

something expectant, something future-oriented, something that has nothing to do with its own striving; something that even rejects all its own striving for a spiritual life. The dogma is intended to prevent the longing inherent in Russian people for an understanding of the Christ impulse and the descent of the spiritual self into the soul of Eastern people, replacing it with an ancient, pre-Christian Madonna impulse. People are to be driven down into a herd and servile consciousness, into immaturity, in order to prepare for the incarnation of Ahriman at the end of the 20th century and thus to challenge Christ's influence on people's souls for the 6th cultural epoch. Understanding this connection in its full meaning and impact on the coming 6th and 7th cultural epochs of humanity is one of the most important tasks for Rudolf Steiner's spiritual students.

Of course, in all the retarding and anti-Christian forces that confront us from the intentions and aims of the Catholic Church, we must not see only the negative or the evil. We must learn to view all these anti-spiritual endeavors of the Church as a necessary element in the development of humanity, without which progress and higher spirituality are impossible. For even the spiritually denying evil forces have a mission in the world and ultimately serve the progress and salvation of humanity, provided there are people who understand this mystery. [95] S.C.R.

[95] Gennady Bondarev's comment in the book "Anthroposophy at the Crossroads of Contemporary Occult-Political Movements," Basel 1996, on this article: "Here we can already recognize the style of current world politics: unification (EC, international cooperation, including between the USA and the former USSR) – instead of confrontation; embraces of love, 'world' ecumenism and the Marian sphere — instead of religious wars. All this would not be so bad if it were not for the fact that behind it lies the same drive for power and the anti-natural desire to manipulate individuality and prepare the world for the arrival of Ahriman."

Appendix

Further aspects of the topic:

In justifying his utopia "The Earthly Paradise" (2nd ed., Basel 1997), K. S. Merezhkovsky writes under point 5, "Vicious Circle," among other things:

... There was a time when this ancient remedy came very close to being a blessing to humanity, freeing them from the chronic affliction from which they suffered. It was the Catholic Church, or more precisely, the Jesuit order, that brought this remedy to prominence. This order, a small group of brave, important, and exceptionally wise people, had set itself the lofty task of conquering all of humanity, of uniting all people, from the first to the last, without any particular control, and of leading them to both earthly and heavenly paradise. They were exceptionally clever, and therefore they understood that making people happy was only possible under one condition: that there was a will to which everyone had to submit, that will and action could only have one goal. They realized that as long as there was no unity, as long as each individual used their own remedy, one healing method would negate the beneficial effects of others. Therefore, they agreed to break the power of the individual and, by submitting together to one will, to guide people in one direction toward paradise. The club they used to enforce their will, however, occasionally turned into a rough cudgel with which they beat people black and blue. But our ancestors also had broader backs than we do, and a dose that would have killed us was often just enough to make them healthy.

However one may feel about this, it is certain that, no matter how far back humankind has gone, it has never set itself a task that could rival the Jesuits' in its grandeur. And there have been times when the Jesuits came very close to achieving their lofty goal. That this did not happen is perhaps deeply regrettable, for had the program been carried out, I, and with me a great number of people who now struggle with their fate, would be truly fortunate. I base this assertion on the fact that several centuries ago in Paraguay, where they were able to exert their power undisturbed, the Jesuits saw their endeavors crowned with the most wonderful successes;

they had given happiness and peace to a people numbering in the millions; they had driven them, albeit with clubs, into paradise. By what other means, I ask you, my dear readers, has anything similar ever been achieved?

Even Griesinger,[96] whose prejudice against the Jesuits is well known, cannot help admit this. Like all people of the present day, he too is under the hypnosis of progress and freedom, and a faint hint of irony creeps into his words when he speaks of this happiness. The Jesuits in Paraguay have indeed destroyed all the fetishes of their time: freedom, enlightenment, and progress have been annihilated, offering people only a meager substitute—mere happiness. But Griesinger, too, is incapable of appreciating this success for its full value. Would he not give up a single gram of freedom for a whole pound of happiness?

Poor, foolish people! What good is their freedom to them, what good is progress, enlightenment, civilization, if they lack happiness!

Ah!—how wise, how insightful the Jesuits were! If only they could look at things more comprehensively—without hesitation, I would surrender myself to them: "Take me under your care!" I would say. "Lead me to happiness. That is all I ask!"

A strange thought suddenly flashes through my mind: Perhaps my utopia can have no other success than to spur the community of Jesus to more devout activity?

As for myself personally, I would like to declare that, were I able, I would travel to Rome to see the General of this order and present my idea to him. If the Jesuits are truly serious about making people happy, he would listen to me with great interest and keen attention. If society today still consists of people as intelligent and perceptive as ever, they would have to agree with me that the weapons they used previously

[96] Griesinger, Wilhelm (1817-1868); Physician, professor in Zurich, Ber1in, Tübingen and Cairo; co-founder of so-called physiological medicine; also important as a psychiatrist and neurologist; he understood mental illnesses as brain diseases.

—religious sentiments and prejudices—have become worn out under the changed circumstances and are no longer effective. They must be replaced by others that are more effective, more direct, and lead straight to the goal. The tide of skepticism has broken through the dam, and its course cannot be stopped with a handful of sawdust.

Who knows whether a number of brothers from their midst might not then join together and forge even more secret alliances, kept hidden even from their own fellow Jesuits, in order to strive, with all the means at the order's disposal, to realize the great utopia—to establish paradise on earth. From this core, the renewers of humankind could then develop, and in a more distant future... the protectors.[97]

We encountered the Jesuit "New World Order" in the 1990s in the church of Bühl/Alsace. Behind a beautiful winged altarpiece by an unknown 16th-century master, a colorful banner, approximately 5 meters wide, printed on fabric and depicting the "new religion," was mounted. It depicts a Black Jesus on the cross in a world of foolish children with wise (Jesuit) teachers who instruct them in the "Ten Commandments" and "Human Rights." The children of all races, thus "educated," satisfy their desires at a lavishly set table. The image points to the intended leveling of the spirit. The depiction largely corresponds to the visions of K. S. Mereshkovsky in his utopian novel "The Earthly Paradise" from 1903 (new edition: Basel, 1997). — A poster "Terre d'Avenir" (Future World) on the confessional shows a world map on which Asia and Europe have been merged!

[97] x. s. Mereshkovsky, *"The Earthly Paradise or a Midnight's Dream, Utopian Fairy Tales from the 27th Century", 2.* Auflage Basel 1997 [1st edition: Berlin 1903], pp. 217-219.

DROITS DE L'HOMME-DOA LOMÉ

Otto von Bismarck in the Reichstag on November 28, 1885: “The Jesuits will always exist in the face of absolute monarchy, and also in the face of absolute parliamentarism, and also in the face of absolute democracy. They will always manage to stay afloat and retain a certain power, perhaps considerable power, with their ever-increasing wealth. (...) The previous speaker (...) said that the Jesuits would be the cliff on which Social Democracy would fail. Not at all, I don't believe that. The Jesuits will ultimately be the leaders of the Social Democrats. (...) The danger that the activities of the Jesuits posed for Germany, its unity, and its national development lies not in the Catholicism of the Jesuits, but in their entire international organization, in their renunciation and detachment from all national ties, and in their destruction and disintegration of national bonds and national sentiments wherever they can encounter them. (...)” It is cosmopolitanism, the inclination towards a lack of national identity, that the Jesuit order, more than any other order, promotes through its youth education, by tearing the youth away from national bonds, from national sentiment. ... [98]

Walther Rathenau is quoted in the Christmas issue of the Wiener Neue Freie Presse of December 25, 1909: “In the most impersonal field of work, that of economic management, where every personal word can be compromising, every personal failure can be a downfall, where the sovereign public of a shareholders' meeting decides on appointments and dismissals according to the articles of association, an oligarchy has formed over the course of a generation, as closed as that of old Venice.[99] Three hundred men, each of whom knows everyone else, manage the economic affairs of the continent and choose their successors from among their own circles. The strange causes of this strange phenomenon, Those which cast a glimmer into the darkness of future social development are not up for consideration here.

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[98] Otto von Bismarck, Reichstag, 28 November 1885.
tens», 4th edition, Basel 2010, p. 50.

[99] D1e Basel lodges meet at Byfangweg 23 in the house "Zum N e u e n Venedig".

And in the Süddeutsche Zeitung of February 7, 1963, the same German Foreign Minister is quoted from a letter to the poet Frank Wedekind: "The real 300 have the habit and the caution to deny their power. If you call them, they will tell you: we know nothing; we are merchants like everyone else. On the other hand, not 300, but 3,000 commercial councillors, who work with stockings and artificial butter, will come forward and say: it is us."

Power lies in anonymity. Among the more well-known—not among the most important—I know one whom “nobody ever sees except his barber.” I know one who is almost poor and yet controls the most powerful companies. I know one who is perhaps the richest, and whose fortune belongs to his children, whom he hates. Several are mentally incompetent. One works for the Jesuits' fortune, another is an agent of the Curie. One, as an agent of a foreign association, is the largest creditor of the Prussian state, with assets of 280 million consols.

Everything is confidential. But you see: these people cannot be reached by ordinary means. And they reject the unusual path of personal appeal. [100]

In Frankfurt's troubled district, the Jesuit priest Mennekes had set up a social center for the all-powerful biker gang, complete with a disco and a pub, using circus wagons. Beuys heard about his role as a kind of untouchable saint who had nothing to fear amidst the wild brawls—and had won the artist's sympathy. A certain relationship of trust developed between Beuys and Mennekes. The two talked at length about art and Christianity. One of the interviews was published as a book and translated into many languages because Beuys spoke about his understanding of faith and spirituality.[101] “Joseph Beuys and Ignatius of Loyola”—the hall in the Catholic university parish is filled to capacity.

[100] *«Symptomatologische Illustrationen»,* Volume 1, Basel 2002, pp. 136-137.

[101] Friedhelm Mennekes, *cBeuys zu Christus. Eine Position im Gespräch",* Stuttgart 1989.

Many students and some middle-aged women are there, hanging on the words of the eloquent priest.[102]

In 1976, Hans Arenson reported the following to Rudolf Menzer, author of the book "The General Anthroposophical Society of Christmas 1923 and its Fate" (Basel 2006): "I was on a flight to Rio on behalf of Weleda and noticed after some time that I was sitting next to a Jesuit. Across the equator, a lively conversation ensued, and I revealed myself as an anthroposophist. His judgment of the AG was polite but devastating. I had to largely agree with him and asked: 'But isn't it still a tiny thorn in the side of your order?' His gleeful reply was: 'What do you want? It (the AG) is being run entirely in our interests![103]

As a practical example, one could mention Simonne Rihouët-Coroze, who was president of the French national society of the AG from 1931 to 1975, that is, for more than four decades. In 1947, her translation of Rudolf Steiner's lecture cycle *From Jesus to Christ* (Karlsruhe, 1911, GA 131) was published. Only then did it become clear who this chairwoman truly was: Ignatius of Loyola! Her translation constituted an unbelievable forgery, for she omitted any mention of the Jesuits or Jesuitism—the central theme of the first two lectures! And furthermore, this translation is declared "authorized by Marie Steiner"! Contrary to Rudolf Steiner's wishes, after his death Marie Steiner had entrusted the leadership of the French national society to Madame Rihouët-Coroze instead of Alice Sauerwein. An incomprehensible misjudgment that allowed this Jesuit-oriented personality to lead the Anthroposophical Society in France in such a detrimental manner for almost 45 years! Exactly as the aforementioned Jesuit had explained to Hans Arenson.[104]

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[102] •*Symptomatologische Illustrationen",* No. 26, June 2002, pp. 1-2.

[103]*«Symptomatologische Illustrationen»,* No. 46, August 2005, footnote p. 2.

[104] Cf. *"Graubuch Anthroposophische Gesellschofi",* Basel 2013, p. 239.

"Jesuits, God's Avant-Garde" (A 1992 Swiss television documentary)

It reports on the Jesuits' idiosyncratic guideline, which is said to be the bone of contention with the Vatican: FIRST UNDERSTAND, THEN CONVERT; a principle applied through IN-CULTURATION. The current Superior General (the "Black Pope") is from Holland and his name is Peter Hans Kolvenbach. He previously worked in Lebanon for 20 years. He is elected for life. He is said to have understood how to reduce tensions with the Vatican. Above all, diplomatic skill is needed to lead the order. In the cellars of the headquarters in Rome, a priest works who oversees the order's archive, which represents the memory of the Society of Jesus. He explains a letter from a now-canonized priest dated

March 15, 1540. This priest had written a letter to Rome every day. The priest comments:

There are thousands, not to say millions, of letters that have arrived in Rome from all corners of the world. Here in our archives, we have two entire floors filled with nothing but letters. It can be said that 90% of the documents kept here are letters to the Superior General. Among these countless letters, many come from royal confessors: Louis XIII, Louis XIV, Henry XIV, as well as the kings of Spain and Portugal. Perhaps therein lies the true secret of the Society of Jesus. All members are constantly in contact with one another. Thus, they know at all times what is happening everywhere in the world.

The Universities: Georgetown University is not only the most prestigious of the 28 Jesuit-run universities in the USA, it is also considered one of the five best universities in America. Georgetown is a magic word, a synonym for elite and social success. Here, the future leaders of all fields, including politics, are trained.

A Black student testifies: “Healy Hall was built over 100 years ago, in 1879. It is named after Father Patrick Healy. Georgetown owes its international reputation to him. Incidentally, he was the first Black university president.” Those admitted here already belong to the future elite in politics and business.

Father O'Donovan, the president, personally monitors the early political activities of his former students. He invites them to informal gatherings where they share their experiences and discuss current political and economic issues with him. The Rector:

"To the question of whether Georgetown University is a symbol of Jesuit power, I would give a Jesuit answer: Those who have power should conceal it. However, power in the USA does not arouse the same level of distrust as in other countries. We only have influence as the religious community that, as is well known, founded this institution. We certainly have a certain authority among colleagues, but I do not believe that the Jesuits of Georgetown strive for an absolute position of power. We are in favor of dialogue and a willingness to understand one another."

For a long time, the Jesuits were accused of teaching exclusively the children of the powerful in order to curry favor with the establishment. Georgetown may be, in a sense, an apostolic showcase of luxury; however, that does not mean that this university is not also open to the middle class. Selection is not based solely on financial prerequisites; merit is equally important. In this way, a balance is to be struck between the development of an elite and a Christian education for everyone. Because of this comprehensive education encompassing both science and religion, the Society of Jesus is attributed a mysterious power with which it understands how to bind mind and soul to itself. That coeducation is a matter of course at a Catholic university probably surprises no one today. ...

"The Jesuit order maintains that the entire school system, including teachers and teaching materials, should be subject to the Church's supreme supervision" (Paul von Hoensbroech, "The Jesuit Order," 1927, Volume 2, pp. 383–384).

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